THE CHURCHMAN.

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For the Churchman.

Lays of the Ancient Church.

NO. IX.

The Cleansing of the Temple.

St. Mark xi. 17. St. John ii. 15.

When toward Salem's holy places
All of Israel turned their faces,
Scribe and publican and priest,
For the Paschal feast,
He in whom all goodness centered
In his Father's temple entered.—
Ah! what sorrow and surprise
Gathered in his eyes!

What a scene of desecration!
Judah's Heav'n forgetting nation
Granting Mammon an abode
In the house of God!

Here were herdsmen—Jews and strangers—
Here, the seats of money-changers;
Here, the stalls of those who bring
Doves for offering.

Then the Christ amid them going,
Stall and table overthrowing,
To the air the doves restored,
Out the money poured.

With rebuking voice he urged them;
From the holy portals scourged them,
Driving forth their flocks and herds
With these solemn words:—

"Know ye not, when thus ye gather
In this temple of my Father,
That the name which it must bear
Is The House of Prayer?

"Ye a den of thieves have made it;
Priest and Levite have betrayed it;
Israel hath defiled it—I
Come to purify!"

Jesus! when I kneel for union
With thee in thy Blest Communion,
Let the world from me depart,
Enter thou my heart!

Bid it from its follies sever,
Cleanse it from its sins forever;
Master, make them all remove
By thy mighty love!

Guard it from all ill behavior,
Purify it, O my Saviour!
Purge it, Jesus, till it be
Fit for Heaven and Thee! Acolytis.

From the Ecclesiologist.

ORGANS.

Few things give more trouble to church-arrangers or church-builders than the position of the organ. The instrument has grown so enormously from the "paire of organs" once accommodated in the rood-loft, that in parish churches, it allowed to retain the same place, it would quite block off the Chancel; and in cathedrals, where it generally is found in that place, if it does not shut up the Choir, yet it very materially and very incongruously destroys the vista of roof; besides being at least an unseemly substitute for the Rood once displayed there, and a most unfit adjunct for that part of a church which essentially symbolizes that death, rendered happy by the Saviour's Passion, by which the Church Militant is divided from the Church Triumphant. It is this solemn symbolism which we would make the strongest argument against using the Choir-arch in any case for the organ. We are not speaking, however, so much of cathedrals as of parish churches; in which the necessity, now beginning to be universally felt, of bringing the Chancel once more into use for the Communion-service, is operating very beneficially in removing organs, royal-arms, and flying pues (like those most inexcusable and irreverent examples in Great S. Mary's, Cambridge, Saffron Walden, Deal, Minety, &c.) from this position. The next place however to which the organ seems likely to retire, is one of the Transept-arches, in large churches, as at S. Alban's. There is certainly *less* impropriety in this arrangement, although in this case also the vista of roof is often spoilt, and a most useless and obtrusive screen rendered necessary to support or disguise the framework. But the chief objection, arising from its too great proximity to the Choir, will be discussed hereafter. The west end is the most usual place for the organ in parish churches: and who does not recollect a hundred instances in which a fine window is blocked by a hideous organ-case, surmounted by indecent angels blowing trumpets between crowns and mitres, and resting on a flaunting western gallery with prominent seats for the singers? Under this gallery will be some free seats, and the despised Font; its cover, should it chance to have one, being mutilated or incomplete (as at S. Edward's in this town,) from the want of height. We have seen a public Baptism performed under a western gallery, and we doubt whether any more painful sight could be witnessed: the people in the body vainly attempting to pierce the gloomy recess, (in this case the part under the gallery was *groined* in plaister, and was like a crypt,) and the people above in the gallery—truly it was a *public* Baptism to them! We have thus shown the evils of each position, and we shall be justly asked, "What place then do you recommend?" At one time we felt some difficulty in answering this question; we were alive to the inconveniences of every ordinary situation, but did not clearly see how they could be avoided.

The subject of Church music is one which has always occupied much of our thoughts, more particularly as bearing upon this point in the arrangement of churches, although we have hitherto only touched upon it *en passant* in the *Ecclesiologist*. This might arise, perhaps, from the disgraceful neglect of this church-art in our University. A few miserable and effete singers running about from choir to choir, and performing, to a crashing and bellowing of organs, the most meagre and washy music; how could Churchmen learn anything, under such a system, of the depth and majesty and sternness and devotion of true church music? But the exertions of the Motett Society* of London, the example of S. Mark's Training College at Chelsea, and the high principles respecting this art maintained by our contemporary the *English Churchman*, have already done wonders in showing what are the nature, rules, and requirements of *old* church music. It is now beginning to be recognised that church music is almost exclusively *vocal*: at any rate the Gregorian chants, the canto-fermo, and the responses, according to the original musical notation of our Prayer-book (beautifully edited by W. Dyce, Esq., and published by Mr. Burns,) clearly are better without any instrumental accompaniment whatever. It is said, we know, that an organ is necessary to lead, and keep together, and give body to, the voices. We reply (1,) In practice it is *not necessary*, as may be shown by experience. We might refer to the success which has for some time attended the efforts of one of our members, the Rev. E. Shuttleworth, of S. Mary's, Penzance, where we have heard the whole service intoned admirably without instrumental accompaniment. (2,) *Were it necessary* now-a-days, it would be open to grave objection; both from the positive evils thus introduced, and because it can never be allowed to patch up one wrong by another. Church music was a part of church worship ages before the organ was brought to its present perfection: therefore there can be no *à priori* necessity for an organ in church music. We confess we can see no objection to the use of a violoncello or horn to steady the chant in some cases. "But the organ is an improvement." In what respects? In that it drowns the voices, that it gives such opportunities of display to the ambitious organist, in that it has practically introduced an entirely new kind of music into our churches, in that it is opposed to the very theory of ancient church music, of antiphonal chanting, and generally of hearty congregational singing? Let us not hear of such "improvements." Like the improvements in architecture itself, and other church-arts, the effect has been entirely to supersede the old ways, to bring in a showy but hollow secularity without a particle of solemnity or devotion. So much for its effect on worship; but we must not forget the disfigurement and mutilation of our churches to admit the monster-organ, nor the evils of an additional, and very often troublesome, official burdening the parish in many cases with a stipend equal to, or greater than, that of the curate; nor the depressing effect on musical taste generally, which has certainly followed, may we not say has been (partly at least) caused by, the extinction of the purely vocal music of the Church. Church music was now done by deputy. In cathedrals, before the *Venite exultemus*, the organ must now needs thunder a chant;—for in the multitude of modern "chants," so called, who could tell which an organist might choose? then came "expressive" playing to represent sea and mountains, or thunder, or the like; it did not much matter whether the voices were heard at all, so that no wonder the choir never mustered in force, when it was not even necessary for one side to be complete: the old-fashioned idea of antiphonal chanting, the distinction of Decani and Cantoris, is now quite superseded; for the organ plays louder than all put together, and does the antiphonal part, *when it chooses*, all by itself, by its stops. The organ an "improvement" indeed! We owe to *it in great measure the disgraceful appearance* of most of our choirs at the Divine office: we have seen in cathedrals *two* vicars-choral on *one* side, and perhaps three boys on the other. Antiphonal chanting is of course out of the question. The men sing indifferently to either verse; and we have known the boys laugh and play till they both got to the same verse, and so, neither side wishing to give up, the Psalms ended by a sort of antiphonal duet between the organ and whole choir. We shall only hint at those obnoxious "Services" which cannot be performed without an organ—a new characteristic this of church music—and which therefore have naturally enough entirely superseded (except where the officials are in a hurry, and so substitute a chant, particularly for the *Benedictus*, should that chance to have been set instead of the *Jubilate*.) the authorized music for the Hymns. The direct effect of organs may also be shown thus:—compare a church where metrical psalms have been wont to be lustily sung with no accompaniment except (perhaps) a bass; and the same church, when some ill-judged liberality has given a barrel-organ. We do not hesitate to say that we think nothing can be much more revolting than to hear the feeble singing of a congregation to a jingling, shaking, barrel-organ, which plays about three tunes like "Cambridge New." Give us the hearty singing of a conventicle before this. We repeat, that we believe it is to the general use of organs that the great falling off in musical power at the present time is to be attributed. That people can sing is shown by the example of conventicles and our own congregations in some country parishes; and we are quite sure that people could soon be made to join in true church music, since it is simpler and easier, as well as being so exactly suited to the wants and feelings of every Catholic mind. Experience indeed shows that it is not only possible to do without an organ, but that the effect is then much more solemn and much more beautiful; inasmuch as the severity of vocal church music must commend itself to all devout and thoughtful persons by its own appropriateness and loveliness. The downfall of unauthorized hymns and metrical versions will assuredly be dated from the time that any congregation has an opportunity of appreciating the true music of the Church.

We have thus far been endeavoring to show that an organ is *unnecessary*; we do not wish to deny that the grandeur and propriety of the public worship of God may be increased by an occasional and judicious use of this stupendous instrument, particularly in cathedrals and important churches, and on particular occasions, and in anthems, the *Gloria in Excelsis*, and such parts of the service. Which brings us to consider the *theory* of organs. And there can be little doubt with those who are conversant with their present use abroad, or the mediæval accounts of instrumental music, as well as the representations in ancient paintings, etc., and particularly considering the argument derived from the position in a church of the heavenly musicians on corbel and hammer-beam, that while the choir represents the Church in earth, the instrumental accompaniment sets forth the angelic hosts joining in their prayer and praise. The perfectly entrancing effect of the organ, in such a cathedral as Amiens, from the extreme west end, gradually stealing in upon the full chant in the choir, contrasting and combining with, and elevating it, and then again dying away, must be heard to be appreciated; it adds a new force and beauty to the whole. The choir itself is fully competent to its own task, stands quite alone, steady, grand, sustained, devotional: the addition of the organ, *from so great a distance*, gives the very notion of heightened joy and fellowship which the soul looks for. But this effect is both unattainable, and perhaps undesirable, in parish churches: a condition of worship in them ought to be that it can be performed at all seasons without the expense or trouble of such a functionary as an organist. We do therefore earnestly deplore and deprecate the introduction of organs into old churches not yet provided with them, or new churches to be built. We have answered many former objections against the feasibility of complying with ancient order and decency by our favorite monosyllable—Try. We must make the same emphatic reply to those who doubt whether an organ can be dispensed with. Most earnestly do we hope that no more organs—we can scarcely condescend to say, or *barrel-organs*—may be put up in our beautiful old churches; blocking arches or windows, hiding fonts, bringing in western galleries, and a hundred other anomalies, besides those moral and æsthetic evils which we have pointed out. With respect to new churches the case is even more lamentable. To see them built *with an organ-gallery*; all propriety violated by making the clumsy instrument a piece of the construction; to see huge sums expended on the "box of pipes," which might have added a half-brick or more to the starved walls, or tracery to the windows, or something more important still, an ample Chancel, a Porch, a *stone* Font, is surely inexcusable. And then, as we hinted before, the salary of the organist might often maintain an additional priest, and be productive of good quite incalculable to the district. And then, also, God's House might be saved from profanation in being made a concert-room or a practising-room for the organist's private pupils. But there is a plan, now becoming common, for "stowing away" the organ in new churches, which we must beg leave to denounce in the strongest terms. This fashionable device is to build a small transeptal projection in the Chancel, which shall serve for "coal-hole, stove-room, and tool-house" underground, for vestry in the middle, and for organ above! Now (1,) this is utterly without, and indeed against, authority; (2,) it offends against all rules concerning Aisles, Chapels, Transepts, or Sacristies; (3,) if there is an *arch* communicating with the Chancel, it is wrong to screen it and put an organ-gallery across it; (4,) if there is no arch, but a door below and an organ-hole above, it is repugnant to all ecclesiastical propriety; (5,) it is a bad place for the organ any way, since it is too near the Choir. This very contemptible device really scarcely deserves notice, were it not, perhaps from the unfortunate example of the Temple church, becoming common.

In conclusion, we recommend that, whenever an organ is allowed, it be placed at the west end, either of the Nave or either Aisle, *and on the ground*. Then, the singers being rightly placed in the Chancel, it will not drown the voices nor make them dependent on itself: it will not require a gallery; it will not block up any window; it will make a more appropriate case necessary. This for parish churches. In cathedrals, perhaps the triforia might receive it, as at Canterbury, where the effect is admirable, except that it is too near the choir. Experience shows that organs are none the worse for being on the ground. Witness S. Peter's, Leeds, and S. Bartholomew's, Sandwich.

From the English Churchman.

Rumored Secessions to Rome.

Sir,—It is so difficult, in the present time of alarm and suspicion, to say any thing which may tend to alleviate the sense of wrongs inflicted, and to restore or strengthen a resolution of abiding on our posts in faith and patience, that it is with great reluctance that I offer a few remarks in answer to a correspondent whose letter appears in your No. 126, page 345. But finding in his letter what appears to me to be an important misstatement in point of fact, I must beg to call attention to it, lest a wrong impression should be extended to other quarters.

It is there stated, that "the divine of our Church, who has contributed more" perhaps, than any man living, "to the elucidation of what all are agreed in accounting Catholic theology," (I wish it were true that all were so well agreed,) "*has been silenced* in deference to authority." What "silencing" is here meant? I can only understand the words to mean that the said excellent divine's diocesan, "in deference to" the "authority" of certain doctors, had intimated in some way to him, that he did not wish him to officiate any longer in his diocese. In making this statement, your correspondent, however able and well-informed on other points, has been misinformed. I do not ask him to take my word for it; but he will do well to inquire of those who can inform him.

Your correspondent indeed adds that "the withdrawal was spontaneous;" which may seem to deny what is commonly understood by being "silenced:" but he wonders why such a man was allowed to withdraw "without a protest." To whom could the protest have been addressed, when there was no "authority" which had interfered in the matter? The doctors above mentioned had no authority to silence him; and yet, for what they had done, they had no want of protests. And how was this spontaneous withdrawal publicly notified to the Church at large? There was no public notification; and as far as I am aware, that excellent divine is now at full liberty to occupy his former pulpit, or any other.

I despair of treating the other questions suggested by your correspondent, in any full or satisfactory manner, within the limits of a letter of any reasonable length; only I hope neither he, nor any reader who feels with him, will be offended with me for noticing how entirely distinct are the two classes of difficulties which he brings forward together. I should not do even this, did I not to some extent share many of his feelings. The difficulties which he draws out at length as perplexing some who would fain continue with us, are, I say, entirely distinct from each other. The first head of difficulty is one which has existed ever since the events of the sixteenth century; viz., how to defend the position of our English Church from the charge of schism. The second is entirely, as he says, "of late experience;" and he has reckoned the fact, to which reference has just been made, with several others all bearing the same way, leading to the conclusion that the Church in its present aspect is heretical, so far as actual tolerance of manifold heretical doctrines within her bosom, and inability to repress them, constitute an heretical community.

1. With regard to the first head, I cannot but hope and believe that most of us have long ago established our hearts and minds on those principles, which many admirable men of the seventeenth century re-asserted from antiquity; and that we should not be troubled with doubts of the safety of our position now, if existing circumstances had not made us fear that the Catholic features of our Church are in danger of being effaced. We are no otherwise "divided from the rest of Christendom," than the Greek Church was long before. And if there is any one who doubts, whether the act of the Church of England in a lawful synod, declaring her judgment on certain opinions, while she kept the Catholic faith, and invited all men on Catholic terms to share her communion, was a schismatical act, rather than the act of Pius IV. in adding new articles to the Creed, or the act of Michael Ghislieri, otherwise called Pius V., the Dominican Friar and Inquisitor, who excommunicated us,—I fear he is not one who will accept any "theory of churchmanship," which the primitive Church, or our own, will be able to supply. I say it, God knows, in sorrow, not in scorn. None can feel more strongly the existing divisions of heart, and lament more deeply the causes which have led to this wavering of affections, and have made some men to speak of those times in language, that would, if carried to its fair consequences, make one suppose that they who use it would have approved of Diotrephes rather than St. John, and have rallied round Pope Stephen as the centre of unity rather than have defended St. Cyprian.

2. I pass then to the second head of difficulties. These I do not deny to be real and distressing to conscientious minds. But let a dutiful and patient soul remember how Athanasius in his immortal contest was often placed with the bishops of his time, and how Chrysostom was disgraced at court, and died in exile. We are not better than they; and to be "pursued in retirement with insults" is no great matter compared with what they endured; especially when these insults have called forth no doubtful signs of sympathy from friends. But did not the Church of old time, mend her error? Did not the cause of these saints triumph? Shall it not still triumph, if the promise of our Lord is true?

If "we say, the Bishops are not the Church," we say no more, I presume, than Augustine said: "Quia nec Catholicis Episcopis consentiendum est, sicubi forte falluntur ut contra canonicas Scripturas aliquid sentiant." If "we say, Ecclesiastical Courts are not the Church," it would be strange if we were without grounds for denying a single judge to be the statutes and customs at large. Was it not very lately that the Chancellor of the realm was such a judge, of whom it was said that he would have understood a little of every thing, if he had but understood a little law? If an ecclesiastical judge gives a decision on the authority of Archbishop Williams, it does not follow that John Cleveland's rhymes on that ill-starred prelate are not a better standard to estimate both his authority and character. Surely there is some unsoundness in the state of mind that would magnify these inconveniences into an argument of the unsoundness of the Church of England. As if it was in the power of any community to secure its officials from making a blunder of fact or law! Certain bishops, too, have dined in bad company, and drunk, late in the evening, the health of "the clergy of all denominations." Theramenes drank the health of Critias who poisoned him; and we know there is "no harm in blessing the Pretender."

True, there are, however, certain "energetic heterodoxies" within the pale. True, there is what is worse,—a total inability in quarters where it is most required to comprehend the deep-rooted causes of the controversy, which we must maintain with these heterodoxies. But nothing short of a faithless despair, or a deluded conscience, will therefore quit the field, and give strength to factions, which even as things are, without the Church's public voice, are by the mere silent force of order obliged to lay down their arms and revoke their idle provocations,—and, as we hope things will be, in the returning tide of truths once forgotten or despised, will by their own lightness be tossed on the strand and perish "like the thin froth chased away by the storm." Let those who once bade us "to put our faith *in the end*," remember their own good words, and all may yet be well.

I am, &c. Edward Churton.

P. S. I had not purposed, when I began to write, to add my name to this letter; but the importance of the questions under discussion, and my respect for the parties to whom allusion has been made, make me feel that it is most desirable in the present instance to leave no uncertainty respecting the quarter from which this communication comes.

It is true, there are great difficulties attending the Christian scheme of the Mediator, and the doctrine of the Trinity which is connected with it. But there is nothing in it that can be proved to be contradictory or impossible, taking it in the simplicity in which it is delivered in holy writ, and not as it has been perplexed and obscured by the subtleties and rash decisions of men. And it would be a wrong and unreasonable conduct to reject a revelation of so excellent a nature, and such an admirable tendency, and enforced by so many convincing proofs and illustrious attestations, because there are some things in it of a high and mysterious nature, and attended with difficulties which we are not well able to solve. For surely if we have good proof of its being a divine revelation, the authority of God is a sufficient reason for our receiving it notwithstanding those difficulties. If we are resolved to admit nothing as true that hath great difficulties, nothing but what we are able clearly to explain, we must renounce all religion, and have recourse to Atheism, which yet, besides its shocking and horrid consequences, hath the most insurmountable difficulties of all. What is there more certain, and harder to form a distinct and consistent notion of, than absolute eternity? The immensity of the Supreme Being, whatever way we take of explaining it, is attended with difficulties too great for the human mind. There is not any thing in all nature more evident than the characters of wisdom and design in the frame of the universe; and yet there are many particular things relating to it, the design of which it is scarce possible for us to account for in this present state; from whence persons of an atheistical turn have taken occasion to deny an infinitely wise presiding mind. The same thing may be said with regard to the goodness of God, which is established by the strongest proofs, and of which we feel the most lively sensations in our own breasts; and yet every one knows, who has carried his inquiries deep into those things, that there are many appearances which we find it extremely hard to reconcile to our ideas of goodness, and which probably never will be fully cleared, till we have a more extensive view of the plan of the divine administration than now we can attain to. There is nothing we are more intimately conscious of than human liberty and free agency, or which is of greater importance to the very foundations of government and morality; and yet if we consider it metaphysically, no subject is attended with greater difficulties, as the ablest metaphysicians and philosophers in all ages have acknowledged. The same may be said of the notion of spiritual and material substance, and the infinite divisibility of the latter, and of many other things of the like nature. It is a principle which hath been admitted by the greatest masters of reason, that when once a thing is proved by proper evidences, and arguments sufficient in their kind, we are not to reject it merely because it may be attended with difficulties, which we know not how to solve. This principle is admitted in philosophy; it must be admitted with regard to natural religion; and why then should it not be admitted with regard to Christianity too?—*Leland.*

From the English Churchman.

We desire to take our place with those to whom no extraordinary means of information are open, who are in nobody's secret, and who judge only of motives by actions, in their most obvious and intelligible form. Such, some day or other, will put a question of this sort—What is there in the *de facto* Church of England of **1845**, which makes continuance in its communion more perilous than in **1842**? The world will seek carefully to analyse the constitution or progress of minds which,—say in November last,—found themselves "as morally incapable of joining the Church of Rome, as physically unequal to flying," and yet which, "ere the pens were old" which wrote this declaration, are, it may be, on the point of reversing it. (Although, to make our point clear, we have adopted words used by a respected individual, we desire to state that these observations are devoid, save in this respect, of merely personal allusion.)

First.—The question is *not* about to be decided on the technical, polemical ground of Schism: this, it is quite clear, is only the work of "learned persons;" and it seems to be agreed by those who know their own minds best, those to whom common report attributes daily increasing dissatisfaction with the Church of England, that whatever may be their future relations to the Anglo-Roman Communion, they choose to forego the advantages which unquestionably they possess of literary and historical inquiry; and the case between the Churches of England and Rome, as far as personal duties are concerned, is to be henceforth one, not of external evidence, but of private temper. The choice—awful thought!—is to be regulated by the opportunities which individuals possess or accept of discerning the preponderance either way of tests so variable, and perhaps fallacious, as that of corporate sanctity, or of corporate tendencies towards unity or apostacy.

We are not called upon then—indeed the present channel would be a most unfit one,—to discuss the question of schism, or the centre of unity, or the claims of the *Cathedra Petri*. These are disputes to be settled by learning, and are therefore abandoned. They are not affected by time; they are now exactly what they were three hundred years ago: whichever way they are settled, their decision is final and instant. These are not the questions out of which is now-a-days raised a cumulative and growing argument for Rome, or against England. It is not a question of degree or of time, whether England was unchurched at the Reformation. But it is a matter of popular, and not very remote, inquiry, whether, during the last three months, or the last three years, the Church of England has got committed to apostacy, and so committed that it is no longer safe to remain in communion with her. For this, if we understand the writer's argument, is the line suggested by a recent correspondent, M. R., in these columns. Nor is it only an argument addressing itself to the unlearned, this allegation of the fatal nature of the steps recently taken by the Church of England; but it is one, the force of which obviously consists in the amount, the *growing* amount of heresy permitted or recommended by the authorities of the Church.

Now, it is obvious that a mere vague reference to our present general state will not be enough to justify secession to Rome: because, *ex concessis*, those who secede have already admitted, not only that the single and doubtful question of schism is not enough to require "a move," but that, a few months ago, the evidence was not decisive against the Church of their baptism. We cannot, therefore, anticipate a question more perplexing, one which we feel bound ourselves to put, than this, and we purposely take the very lowest line of argument—"Admitting, as you do, that a considerable amount of permitted heresy, or even a possible schismatical state, does not compel an individual to forswear his baptism, what recent act of the Church of England forces him to this step? Supposing, even, which was your avowal, that the Church of England was very little of a Church last November, when did she cease to be a Church at all? Name the day and hour when her candlestick was taken away and her light extinguished. It is quite true that it may only require another straw to break the horse's back, but when was that particular straw flung on? Surely all this is ascertainable, and we have a right to know it."

For, though it may be quite true that the Church of England seems to have no corporate voice, yet, bad as this is, there is nothing new in it. People must have been hitherto very blind, if they have only just made this notable discovery. But, taking this fact as it affects possible and remote tendencies, rather than discover the Church of England gravitating downwards, we see even under this view rather an omen of good; and we are bold to say, that the Church of England has never been so near to recovering her voice as at the present moment. Abstractedly she is not near it at all; but relatively to the past,—and this is all we are concerned with,—she is nearer than she was. The question of synodical authority is a growing one,—daily growing,—slowly it may be, but still growing. The fact, an indisputable one, that it is so little of a party question, proves this. The single consideration, therefore, of the abeyance of authority, so far as it affects present duties, is rather in favor of the Church: in this particular she is rather a rising than a falling Church.

But further;—of the actual events of the last six months we can recall but two very important ones: Mr. Ward's degradation, and the Stone Altar case. For argument's sake, we will rank them at the very highest; at a value something more extravagant than the most extreme partisans either way will be disposed, if sane, to attach to them. Admitted, then, that Mr. Ward was degraded for teaching Catholic truth—we almost apologize for this hypothesis—what then? Did the Church of England degrade him, or deprive him of orders? No; only the University of Oxford of his degrees; and this we believe illegally. What possible connexion can be established between an illegal act of an University and an individual's duty in quitting his Church? And surely, if this act has its value one way, the **540** who protested against the condemnation of **No. 90** have a value quite as great as the other.

But the Stone Altar case is very much more important: it is so. If the Church of England had forbidden Stone Altars, because they and the Eucharistic Sacrifice are correlatives, and by taking down an altar in a single church had denied this doctrine, and had proscribed it, then we too should entertain different views of duty towards the Church of England. We are quite content to admit that the Holy Eucharist has been always accounted a sacrifice in the Church of Christ—that no Liturgy exists, or ever did exist, without this doctrine; nay, even that a Church ceases to be a Church which denies it. But does Sir Herbert Jenner's dictum involve this most formidable consequence? We maintain that neither Sir H. Jenner, nor the Privy Council, nor the Queen, nor the Courts, nor this Bishop nor that, are the Church of England. Well, but says M. R., "Where is the Church of England?" To which it might be enough to say, "Where she was six months ago." Practically in a state of persecution; all but choked and strangled by Ecclesiastical Commissions, which destroy Bishoprics and plunder Chapters, and by the State and its patronage, (*Patronage!* save the mark!) and ignorant Canonists and false brethren, but still alive, and giving proofs of life, because she feels her fetters, utters her indignant complaints in no measured terms, and because she has given birth even to those who are now, as rumors go, fainting with despair. A dead tree cannot bear such fruit as that of the last ten years—a barren womb cannot bring forth such sons as we have nurtured among us.

And if it be right to dwell upon the most untoward step which the Church of England ever took, for we admit to the full, and have repeatedly enlarged upon the danger of this unhappy precedent of the Jerusalem Bishopric,—surely it is fair to poll against it the Colonial Bishoprics; not only for the sake of the hierarchy itself expanded, but for the men who themselves bear these offices. If facts are against the Church one way, there is a series equally strong in our favor the other. Not only is it not true that our present voice is all on error's side, but the very opposite. If the history of the Church of England for three hundred years is not fatal to her claims, then surely the chequered losses and gains of the last ten or twelve years are certainly not so. The single circumstance of the destination of the restored Abbey of St. Augustine is worth even a century of apathy, or a decade of neglect, towards Catholic truth in whatever quarters, and however painful.

We have never been slow—many have thought us over active—in pointing out the practical defects of the Church. We have so repeatedly rung the warning note, that tendencies towards Romanism were only to be checked by our own development in a more Catholic direction, that we are not surprised, however we shall be grieved, at successive defections from our communion. We at least shall be firm, and whatever influence we have gained, in whatever quarters, we would most thankfully endeavor to use to keep others stedfast, and patient, and loving: being assured of this, that those in authority will, and must, yield to our undoubted claims, when they see in us that temperate and resolute bearing, which yields neither to popular clamor, nor to constitutional or selfish tendencies.

And while on the one hand we must firmly, yet respectfully, charge the whole responsibility of contingent losses to our Communion, upon those who by heading the movement in the Church, might have guided those whom they have now left hopelessly exasperated or dispirited, or both:—so on the other, we must express our deep sorrow that we are now compelled to differ from some to whom we have long most affectionately looked—and at the same time our regret at certain courses of conduct which must wear the appearance of experiment almost wanton, if not caprice very unstable. To speak familiarly, to get the Church into a scrape only for the sake of seeing how she could scramble out of it, strikes us as neither dutiful nor becoming towards any Communion, still less to the Church of our Baptism.

One word more; as difficulties are best met by difficulties; we believe that the prevailing motive for relinquishing our Communion, is the desire of unity. Now into what conceivable section of Anglo-Romanism can any new "converts" be absorbed? That of Dr. Wiseman, or Mr. Tierney, or Dr. Rock? That of Lord Beaumont, or Lord Shrewsbury? Mr. Ambrose Phillipps, or Mr. Wyse? John Tuam, or Dr. Murray? And if it be so insupportable to be in a Communion which does not disavow the *Record*, what of one which accredits the *Tablet?*

The *religion* of Jesus, as delivered in the New Testament in its original purity and simplicity, will be ever able to stand its ground against all the assaults of the most subtle and malicious adversaries. It hath a dignity and excellence in it, which hath often extorted favorable acknowledgments even from those who have appeared to be strongly prejudiced against it, of which we have a remarkable instance in the late Lord Bolingbroke. And I am persuaded that the more any thinking man considereth it with a free and unprejudiced mind, the more he will admire it, and will be the more convinced of its truth and excellence, and of its divine original. You will, I doubt not, join with me in earnest prayer to God, that this holy religion may be more universally diffused, that it may be made known to those who know it not, and that where it is known and professed, it may have more of the happy effects which it is so well fitted to produce.—*Leland.*

It is a noble contemplation, and highly for the honor of the sacred writings, that there we may observe one and the same glorious plan carried on by the divine wisdom and good-

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[*] We must take this opportunity of acknowledging for ourselves, and making known to our country readers, the extreme courtesy with which strangers are always permitted to attend the meetings for practice of this Society.

ness from the beginning, for the recovery and salvation of lapsed man: successive revelations communicated at different times and in divers manners, and at the distance of several ages from one another, yet all subservient to the same glorious purposes, and mutually confirming and illustrating each other: the law and the prophets in their several ways conspiring to prepare the way for the revelation of Jesus Christ, and to furnish divine attestations to it. The religion carried on under the several dispensations, still for substance the same; and whatever seeming variety there may be in the parts, an admirable harmony in the whole.—*Ib.*

Communications.

For the Churchman.

General Theological Seminary.

Mr. Editor,—It is by no means among the least of the recommendations of our General Theological Seminary, that it is the only organization in our Church characterized by the sound and just principles of representation which were incorporated into our civil polity.

The General Convention is in both its branches, a representation of *dioceses*, and not of the respective numbers of clergy and laity therein. Each diocese, be its number of clergy and laity what it may, has equal influence in the house of clerical and lay deputies with every other. The representatives of two hundred clergymen and as many parishes, have but the same voice with those of six clergymen and six parishes.

Our Board of Missions, other than the Bishops, is elected by the General Convention from the *Church at large* without any reference to the principle of representation.

This principle is very fairly carried out in the Board of Trustees of the Seminary. Each diocese is represented therein according to its number of clergy, which is a very fair criterion of its number of laity, and it is left to itself to choose its own delegation, and to determine the proportion of clergy and laity.

The amount of contribution to the funds and other property of the Seminary, in the respective dioceses, is also represented in the Board of Trustees. A very just provision it would seem, in a corporation having charge of funds and estates contributed in the several dioceses.*

The fact of a fair representation of the Church in the Board of Trustees of the Theological Seminary certainly entitles that Board to the special confidence of the members of the Church; and should encourage them to all practicable efforts for its increased support and influence, as that particular department of the operations of our Church which is calculated to do the fullest justice to the principles, views and feelings of the great body of her clergy and laity.

S. G.

For the Churchman.

The Vote.

Mr. Editor,—As furnishing evidence entitled to all respect touching the opinion, views, and feelings of the Church on a present subject of deep, solemn and absorbing interest, I take the liberty of sending you the following analysis of the vote at the recent meeting of the Trustees of the General Theological Seminary, on the question for *laying on the table* resolutions involving the removal of the Bishop of this Diocese from his office as Professor. The *ayes*, of course, were *unfavorable* to his removal: the *nays, favorable.*

The vote stood—ayes, *forty-one*; nays, *eleven.*

Of the *New York* members there were—ayes, *twenty-one*; nays, *four.*

Of the New York *clergy*—ayes, *thirteen*; nays, *two.*

Of the New York *laity*—ayes, *eight*; nays, *two.*

Of the members of *other dioceses*, there were ayes *twenty*, nays *seven.*

The *Lay* votes in the whole board were—ayes *ten*, nays *three.*†

Ten votes were given by trustees of dioceses whose bishops had *united in the condemnation of Bishop Onderdonk.* These stood—ayes *seven*, nays *three.*

Thus far I have spoken from the record. What follows is necessarily conjecture. As however, conjecture has, I am told, been already publicly exercised in the same field, I crave the liberty to do it likewise. And being fortified herein by the authority of gentlemen well acquainted with many of the leading clergymen and laymen of the Church, and with their opinions and views of the late trial, I humbly think it would be difficult to form conjectures on the subject nearer to the truth.

One hundred and twenty-three Trustees (other than Bishops) were absent. I have divided them, in reference to their probable votes had they been present, as follows:—

Ayes, *forty two*; nays, *twenty-seven*; doubtful, *fifty-four.*

Supposing the doubtful to be equally divided, the vote of the whole board (other than the Bishops) that is, the votes of the proper representatives of the clergy and laity, would stand as follows:—

Ayes, *one hundred and nine*; nays, *sixty-four.*

Supposing the Bishops who were on the trial, and the presenters, to have all been at the meeting of the Board, and to have continued of the same mind, and that the four Bishops who had nothing to do with the trial were also present and equally divided, the vote of the whole Board would have been:—

Ayes, *one hundred and seventeen*; nays, *eighty.*

It is also of consequence to remark that the constitutional triennial period for electing clerical and lay trustees in the several dioceses, occurred *after the ordination of Mr. Carey*; and that special efforts had been made to call the attention of the Church to care in the selection of trustees, and to the recent meeting as one of very peculiar and vital importance.

The said meeting afforded the first opportunity of an expression of the *Church's opinion* on momentous subjects connected with the late trial. Time enough had elapsed since the event to allow of a calm, deliberate, enlightened and Christian judgment respecting it. The Court had appealed to the Church at large and to the world. The Church at large and the world had not been idle in canvassing and discussing the subject. The wise head, the honest heart, and the Christian conscience had been absorbed in it. The columns of our Church periodicals had teemed with articles respecting it. At home, throughout the length and breadth of the land, and *abroad*, it had elicited investigation and remark. The evil spirit of sect and schism, with the accustomed direction of its affinities and sympathies, had tried to make the worst of it. Secular editors had brought to it all the principles and arts of their profession, from the loftiest and purest appliances of talents, learning, honesty, morality and piety, to the lowest and basest expedients by which popular agitation is encouraged, and ignorant panders palm their vile nonsense on the community, and the fearless of both God and man indulge their heaven-daring blasphemies; for even such wretches—alas for the horrible consequences of this incessant *appeal to the public* on the concerns of the Church—will answer it by spitting their spite, and no one can doubt in what direction.

Thus has there been afforded an opportunity to view this solemn subject in every possible light, and in all its possible bearings. Time has been allowed for grave, deliberate and conscientious reflection. The only department of our Church-organization embracing the principle of *fair representation* has spoken. As far as individual personal character can go in challenging respect and confidence for corporate acts—and it ought to go very far—our Seminary Board of Trustees has that right eminently. As select a body as the intelligence, wisdom, piety and orthodoxy of the Church could well appoint from all its borders, has spoken. Let correspondent intelligence, wisdom, piety and orthodoxy judge what it has said.

A Constituent.

For the Churchman.

Mr. Editor,—In the year 1838, by a resolution of the General Convention, Samuel Farmar Jarvis, D.D., LL.D., was appointed historiographer to the Church, with a view of preparing a "faithful Ecclesiastical History reaching from the Apostles' times to the foundation of the Protestant Episcopal Church in the United States." The Church did itself credit in creating such an office and appointing such a man to fill it. The first volume of this contemplated history has, within a few weeks past, been laid before the world by Dr. Jarvis under the title of "A Chronological Introduction to the History of the Church; being a new Inquiry into the dates of the birth and death of our Lord and Saviour Jesus Christ," &c.; and whatever expectations concerning it may have previously been formed, they must be more than realized by a perusal of the volume itself.

For one, Mr. Editor, I have read it with the most complete satisfaction. Clear in its arrangement, where amid the perplexity of dates clearness is hard to be attained, convincing in its argument, where nothing but the most profound learning, laborious research and thorough analysis can accomplish such a result, interesting in its details where from the nature of the subject interest is not easily awakened and always with great difficulty prolonged—it forms altogether a volume every page of which bears the impress of the true scholar and the impartial searcher for the truth.

It is not my design, Mr. Editor, to enter at present into a review of the work. I leave to abler hands the performance of this task, which to a true critic cannot but be, I think, a pleasant one. I write this notice because I wish to give my poor mite of praise to one who, in this day of magazines, newspapers and popular books, has made so valuable a contribution to the cause of sound learning—a contribution which, while it cannot fail to honor the giver, will at the same time reflect honor on the country of which he is a citizen, and on the Church of which he has long been a cherished son. I have also another object in view, and that is to ask at the hands of your readers a liberal encouragement of this arduous and responsible undertaking of Dr. Jarvis. The true scholar deserves the sympathy and *practical appreciation* of the lovers of sound learning. The son of the Church toiling through long years to bring a meet offering to her altar—that offering being nothing less than elucidations of obscure parts of her history, confirmations of her truth and records of her triumphs—has a sacred claim on the *practical* God-speed of all his brethren.

It may not be out of place here to say that the volume of which we have been speaking has been most favorably received in England. The New Quarterly Review, one of the most ably conducted journals in the kingdom of Great Britain, speaks of the work in the highest terms, and the Gentleman's Magazine, celebrated for the value of its critical notices, uses the same language. Articles highly commendatory have also appeared in many of our own periodicals, among which may be mentioned an exceedingly well written one in the Methodist Quarterly.

I have read but one article that indulges in language of depreciation, and that may be found in the Episcopal Recorder of June 7th. What design the writer of that article had in making the attack which he therein has, on Dr. Jarvis, is best known to himself. A just critical notice he has not written—for no true critic, however much he may differ from the conclusions of the work, can, for a moment, hesitate to accord to Dr. Jarvis credit for the great learning and talent which he has displayed therein. The article, therefore, can be called by no milder name than an uncourteous attack on Dr. Jarvis. It brings no arguments to substantiate the statements made, but seeks, by a few general expressions, to give to the reader the impression, that although Dr. Jarvis has made a great show of learning he has not the substance, that he has followed "old wives' fables," adopted "exploded theories," and does not possess that "cold heartless indifference" requisite for such a work, and which distinguishes some German authors, whom the writer in the Recorder would have advised the doctor to imitate. It is left with perfect confidence to the intelligent reader of the volume itself to form his own estimate of the truth and justice of the above summary of the article in the Recorder, with, however, this remark, which cannot too often be repeated, that it is this same casting aside the just authority of antiquity, this fondness for exploding former theories and coining new ones, this "cold heartless indifference" when treating on sacred matters—in a word, this Rationalism, born of the pride of intellect, and ripening as it grows, into the most complete infidelity, which has turned the theological world of Germany into one vast sea of doubt, on whose restless waves the ship which Luther once guided, is tossed,—vainly striving to reach a haven, but always prevented by the strife of those on board—each one claiming to steer her by a compass of his own making.

With the prayer that God may continue the days of Dr. Jarvis till he shall complete his valuable labors, I add the following extracts from the New Quarterly Review (above referred to) as an appropriate conclusion to this article:—

"The Protestant Episcopal Church of the United States of America has its historiographer. Where shall we find such an officer, of the first importance assuredly, in the Protestant Church established in this realm?—nay more, where shall we find the historiographer of England? Well and ably has this office been sustained by Dr. Jarvis; and a history of the Church, under him, will attain high completeness."

"We regret that this eminently valuable work has not received from us larger notice, but we can conscientiously recommend it to the Christian public as embracing deeper learning, higher research, and greater clearness than we have ever seen united in a work of which the details are so massive and the forms that present themselves so difficult to apprehend."

New York, July 3d, 1845. J. S.

For the Churchman.

Tracts for the Seasons.

NO. XXV.

It was a question of very serious discussion among the early Christians, whether the cause of their religion received, upon the whole, greater benefit or injury from the accession to it of the eminent philosophers of the day. As is almost invariably the case when subjects are agitated which enlist considerable interest and feeling, each party went too far in its conclusions. It was undoubtedly a powerful ordinary means of diminishing the low estimation in which Christianity was held, and of averting from it the arm of civil and popular persecution, that men of high rank and influence for talents and learning avowed themselves its friends and advocates. At the same time, it must be allowed that the simplicity and integrity of evangelical truth have suffered much from the vain conceits and obstinate prejudices of their various schools and sects, which the philosophers brought with them on their conversion; and from their introducing into the treatment of the Gospel the subtle rules, metaphysical speculations, and finely spun theories, to which they had been addicted.

This circumstance accounts for the early departures from the primitive simplicity of evangelical faith. The first Christians, whose opportunities of knowing the mind of Christ and His apostles were of course the very best, gladly received the system of doctrine and duty which had been delivered to the Church, in its genuine simplicity and integrity. The record of this sacred deposite in the New Testament they meekly, reverentially, and in full assurance of faith, accepted, preserved, and handed down, without criticism, and under the influence of that truest Biblical interpretation which they found in the testimony of the Holy Catholic Church. The question never occurred, how such and such points accorded with favorite theories or systems. Nor was there any great solicitude to bring the teachings of revelation to the level of full comprehension and clear elucidation by the human intellect. It was well understood that a revelation from God must of course be expected to comprise much beyond the reach of the feeble brain of man.

Soon, however, the scene was changed. The astute philosophers of the day, yielding the honest assent of their minds to the force of evidence in favor of the truth of Christianity, transferred to the examination of its doctrines and precepts many of the rules and arts of discussion by which, in other spheres, they had so much darkened counsel, and involved truth in bewildering and misguiding subtleties and perplexities. These oppositions of science falsely so called laid upon the more disinterested friends of the Gospel the necessity of vindicating its revelations, and in order to this, of going further into explanations and distinctions, in reducing to method, and in forming systems, than was demanded in earlier and purer times. Unfortunately, however, nothing in this world is so excellent as to be removed from liability to abuse. The call thus made upon the Christian doctors presented a powerful temptation to the indulgence of that pride of intellect which is so natural to man, and so injurious to the cause of truth. They often engaged in reasoning, and explaining, and systematizing, and shaping into fine theories, until they got entirely beyond their depth, and their minds became so warped that even the Scriptures themselves were made to bend to the theories and systems which they at first honestly intended should be drawn from those Scriptures. This pride of intellect, having given birth and nourishment to the stupendous mass of error which characterized the anti-Christian corruptions that at length induced the reformation of the sixteenth century, was unhappily too dear to the carnal mind to be even then sacrificed. Still, as the idol *private judgment*, it retained its host of devotees, and though altered somewhat in form and direction, its worship continued to draw men's allegiance from the faith once delivered unto the saints. This is the secret of much of the religious diversity prevalent in the present day. Men want to know and understand too much. They want to know and understand and explain every thing. They want to pry into all the hidden bearings and relations of every article of evangelical doctrine and requirement. They want to have a clear, full, and perfect theory on every subject. They do not seem aware that besides those things that are revealed, which are for us, there are secret things which belong unto the Lord our God. They cannot bear to stop at any point of belief beyond which it is possible for any thing to be yet more clear. They are unwilling to acknowledge that any thing should be in the Scriptures which to them is hard to be understood.

One highly important subject on which these causes have led to the most obstinate and intricate discussions, mournfully prejudicial to true Christian spirituality, is the agency of divine grace in the sanctification of the heart, and in producing holiness of life. The Scriptures are fuller and clearer on no point than in teaching that all that is good in us, and all the good that is done by us, are to be ascribed to the operation of divine grace. And equally full and clear are they on the truth that man is a moral agent, justly responsible for his own character and conduct, and required to make advances in holiness and in favor with God.

Instead of receiving these truths as they appear in holy writ, and between which there is no contradiction, men have invented specious theories to show their compatibility, or deeming them incompatible, have carried to an unscriptural extreme the doctrine of one or the other; by denying human free-agency, or upholding it as all-sufficient; by so maintaining the sovereignty of divine grace as materially to affect the reality of human responsibility, or so viewing this as to overlook the supernatural aid essential to its due discharge.

Again. Connecting the doctrine of preventing and aiding grace with certain theories respecting divine election, fore-ordination, and decrees, it is taken for granted that the operations of God's grace are extended to those only who, by virtue of these decrees, are irreversibly chosen to eternal life: and that therefore the only evidences of grace are certain tokens of assured salvation, which can never be forfeited. There is then a very easy transition to the theory, that where these evidences are wanting, of course grace—or at least such as is at all connected with salvation—is entirely wanting, and the man's state, with all its actions and affections, can be no otherwise than altogether offensive to God. Hence the monstrous doctrine that every state short of true evangelical piety, is equally wrong, and equally abominable in the sight of God—that of two men, neither of them strictly speaking *pious*; but one of them exemplary for general uprightness and morality, and for faithfulness in the discharge of social obligations, and the other loose, unprincipled, and profligate; neither is more acceptable and pleasing than the other in the sight of God; neither is better prepared than the other for receiving the measure of grace essential to true holiness here and happiness hereafter; and neither is nearer than the other to that state in which there may be a warranted humble Christian confidence of enjoying the favor of God, and having reason to hope in His everlasting mercy.

This is all human theory, built upon the supposition that God never confers grace on an individual except it is destined to be ultimately effectual; and that nothing can be otherwise than bad, which is not altogether good. In favor of this view use is often made of an improper understanding and application of St. Paul's declaration in Romans xiv. 23, "Whatsoever is not of faith is sin;" supposing that by the term faith is here meant the evangelical virtue and duty usually thus designated. Hence it is argued that whatever is done by a person not having the true faith of the Gospel is sin. A careful view of the passage, however, clearly shows that by "faith" is here meant, simply a conviction and consciousness of right. With a special reference to the case of the converted Jews who still thought it their duty to observe the mosaic ordinances respecting clean and unclean meats, the apostle determines that they who so conscientiously regarded the matter, would do wrong to eat what they thus considered forbidden, because they would act contrary to their conviction of duty, and then adds the general precept, that whatsoever is not of faith, that is, in accordance with such conviction, is sin, because inconsistent with a good conscience. This passage, therefore, may be safely regarded as irrelevant to the case in hand. Not so, however, our Lord's declaration of the Scribe, that he was *not far* from the kingdom of God; and the case of Cornelius, whose prayers and alms came up for a memorial before God, even when he had not yet become a Christian. In each of these cases *spiritual advance* had been made, and there was a degree of preparation for, and approximation to, a state of full justification; and certainly there was enjoyed a measure of divine favor and approval. The cases therefore illustrate, as of the Gospel, the doctrine and fact of progression in holiness and in the divine favor.

The parable of the sower, recorded in the eighth chapter of St. Luke's Gospel, contains valuable instruction on this head. In it our Saviour represents the word of God as seed, and the world, or men, the ground on which it is sown. This ground is represented as variously circumstanced, and the sowing of the seed upon it productive of corresponding effects. Some of the seed "fell by the way side," on soil altogether unprepared and unguarded, "and was trodden down, and the fowls of the air devoured it." Some was sown in a rocky or stony soil, where, there not being sufficient depth of earth, the blade withered as soon as it sprang up. Some fell among thorns, which, springing up with it, destroyed it. But some fell on good ground, and was abundantly productive.

These different kinds of soil our Saviour explains to signify corresponding descriptions of hearers. They all hear, that is, receive the word, but all fall short of deriving fruit from it to perfection, except the last; and the reason of the difference is, that these receive it "in an honest and good heart."

Now let it be remembered that all these persons are supposed to be ignorant of the word of God, or the Gospel, because it has not yet been sown in their hearts. The full influence of evangelical principles, therefore, is not to be expected in them. Yet are they by no means represented as on a moral level. One class of them is still possessed of "an honest and good heart." Although, therefore, these cannot be considered as yet thoroughly pious, who will say that they are no better than the others? Although not yet Christians, they have honest and good hearts, and are therefore clearly better men than the others. Among these several characters too, there is evidently a gradation of spiritual state. The first class must evidently have *received* the word, or the devil could not take it "*out of their hearts.*" The second "receive the word *with joy.*" The third, having gone forth, appear to have made some progress in faithfulness; for the charge against them is, that they "bring no fruit to *perfection.*"

Something good then there has evidently been in each of these cases, and that in an increasing degree from the first to the last.

But how did they attain to their respective grades of goodness; and especially, how did the last attain to their honest and good heart; before their knowledge of the word enabled them to exercise evangelical faith?

By virtue of the universality of Christ's redemption, every one born into the world has conferred on him the grace of the Holy Spirit enabling him to give a right direction to the moral agency inherent in his nature. The principle to which it pleases God to appeal in His appointment of the preaching of the word for the conversion of heathens and infidels, is this grace given to every man to profit withal, planting in every human heart ability to hear and receive the Gospel, to turn away from sin and folly, and take the path which leadeth unto life. The earliest and feeblest movements of the heart towards goodness are the fruits of this spiritual influence. Willing surrender to such movements is a means of the increase of that influence. The improvement of this affords another grade of advancement. In the spiritual progress thus placed by the Holy Spirit within the reach of every man, the sacraments, services, ordinances, and institutions of the Church, are divinely appointed agencies, and pledges and means of grace. And even when there is a wilful opposition to this growth in goodness, and wilful falling short of the sincere and faithful endeavors which may warrant the hope in Christ of the divine favor and acceptance, that there is not an utter and irrevocable departure from every thing right, and abandonment to every thing iniquitous, is the mercy of still restraining grace.

Thus there may be degrees of goodness short of the full Christian character, and there may be something good even in those who fall very far short of the degree of sincerity and fidelity to which they might attain; and who, therefore, notwithstanding any advance which they have made, have not yet that living faith to which the promise of salvation through Christ is attached.

With the awful question, how persons not authorized to hope for salvation, and yet distant *in various degrees* from the holiness which will warrant that hope, stand respectively in reference to the future punishment from which they cannot expect deliverance, the subject has no necessary connection. The Judge of all the earth will do right. They who have not worked out their salvation as the Gospel requires, *will not be saved*; and then they must incur everlasting punishment.

The truth clearly set forth in Scripture, and confirmed by reason and experience, that every man is enabled by divine grace to make advances in the Christian life, daily increase in God's Holy Spirit more and more, and thus grow constantly better and better, and enjoy increasing degrees of the pleasure and approbation of his Maker, is by no means necessarily connected, and should not be at all connected, with any idea of merit on the part of man, or of any thing being available to his salvation short of full, sincere, and consistent devotion to God. Through the influence of the divine grace purchased for us by the Redeemer, we may attain to that honest and good heart which constitutes the proper soil for the growth and fruitfulness of the divine word. But this of itself, right, proper, and pleasing to God as it is, as far as it goes, is not enough. The heart thus prepared must receive the word, retain it, and duly profit by it, or it will avail us nothing.

It is not therefore true, that because among sinners there may be some less so than others, and because among those who fall short of true evangelical holiness, there are some who are nearer to it, and thus better men, and more pleasing to God, than others; therefore any dependence for salvation is to be placed on such favorable comparison. The being better than others is a blessing of divine grace, the securing of which is man's bounden duty, and is an advancement in religion which he is required to make, and which, duly improved, will be a means of grace to increase the facility of further advancement. But unless it is thus improved, and unless the man leaves no means untried to be going constantly onward in the religious life, making the fulness of the measure of true evangelical faith and holiness the point to which he incessantly strives to attain, there is no hope of his salvation.

As every human being is placed, by virtue of the Redeemer's atonement, in a state of probation for heaven, so is he, through the same mercy, enabled to pass the trial acceptably to God, and successfully to himself. The work of his salvation must be progressive, carrying him, through the direction and assistance of divine grace, constantly onward towards perfection. This is the pervading principle of the whole system of evangelical doctrine. It is a wide departure from this which represents a state of complete and indefeisible justification with God, such as makes a man altogether righteous in His sight here, and infallibly secure of eternal salvation, as instantaneously effected, so that men can make no advances in a religious life, and in a state of favor with God; but are in a totally hopeless condition unless suddenly and irresistibly converted from a state of utter estrangement from all good to one of true Christian holiness, and of assured salvation.

It is true, very extraordinary instruments and agencies may sometimes be blessed as means of the renewing grace of God, and the effect may be accomplished in a very marked way, and produce a sudden change in the subject. But this is not the method of God's ordinary dealing. And the change, under whatever circumstances wrought, must be one of the understanding and the will. It must be such as that the individual must himself have put off the old man, which is corrupt according to the deceitful lusts, and put on the new man, which, after God, is created in righteousness and true holiness.

Inattention to the principles, views, and precepts of the Gospel which have been noticed, is a very usual cause of the little effect produced by the ordinary means of grace. In the hearing of the word, for instance, Christians are apt to imagine that the only genuine effect of it for which they should look, is its powerfully arresting their attention, and striking their hearts, notwithstanding indifference or even opposition on their part. And if some such prominent effect is not produced, they think, either that their day of grace has not yet come; or that the circumstances under which the word is brought to them are defective; or any thing rather than that the fault of their not profiting is their own. This, however, they may rest well assured, is the unhappy fact. The seed is sown. The Divine Spirit waits to accompany it with those influences of grace which will bring it to perfection. The man has not yet made ready the soil of his heart. Yielding, it may be, to the delusive impression that he must wait until some special divine interposition produce the effect, he neglects the means with which God provides him, and thus increases the difficulty, and is perhaps taken to the awful account of his stewardship before he has thought himself either called or ready to enter seriously on its duties. Let Christians duly consider that *now* is the time to begin, and that each one must begin for himself, in the strength which God gives him, if he would that the word of God sown in his heart should bring forth fruit unto everlasting life. This is our Christian obligation; and no one ever placed true confidence in God's grace and mercy in Jesus Christ, who did not find himself able to enter seriously on the work of his salvation, and proceed faithfully therein.

B. T. O.

For the Churchman.

Mr. Editor,—I have cut the following article from the *Courier and Enquirer* of the 1st inst., and ask simply the attention of yourself and readers to the concluding portion of the same, and am rejoiced to find that the sapient editor of that print has so far returned to a better mind as to bear *his* testimony to the ancient custom of praying for the dead.

Yours, Senex.*

A Van Rensselaer Relic.—The Albany Argus publishes a letter from the second wife of the *first* of the Patroons, and mentions at the same time that Wm. P. Van Rensselaer, Esq., of Beverwick, in Rensselaer county, has now in his possession that lady's wedding ring. She was the daughter of Johannes Van Waily, merchant of Amsterdam, and was married to Kiliaen Van Rensselaer in 1627, bringing him as her marriage portion $7,200. She was the mother of eight children, six of whom were living at their mother's decease in 1670. The following is the letter alluded to, and was written from one of her sons—probably Nicolaus, a clergyman of the Dutch Reformed Church—to his brothers Jeremias and Rickerts Van Rensselaer, then living in Albany. It is very interesting as a relic of those early times:

"Amsterdam, 12th June, 1670.

"Dear Brothers, On the 9th inst. I communicated to you, among other things, per ship the Duke of York, Johannes Luyck, Skipper, the low condition of our beloved mother, who accompanied me home, sick, from Cralo to Amsterdam on the 1st April. After lying so long, without any strong fever, or any great pain, troubled only with asthma, accompanied by considerable cough and phlegm, and the sprue, she took her departure with great piety from the Church Militant here, to the Church Triumphant above, on the 12th inst., being this day, about one hour after noon, in the presence of all our sisters and brothers who are in this country, and that with a full understanding and trust in the mercy of God, the merits of her and our Saviour, Jesus Christ, which through the grace of the Holy Ghost, and the belief in the Triune God, hath so strengthened her, that all her wishes were to be set free and to be with Christ who hath taken her so mercifully to himself that we all, though afflicted children, cannot be sufficiently thankful to God, for so gentle and holy a death.

"Her body will be committed to the earth in a Christian manner, as in duty bound, on Tuesday next, being the 17th instant. There is no doubt of a stately funeral. May the good God grant her, and us with her, a joyous resurrection at the last day. Amen."

For the Churchman.

"Ora Pro Nobis."

Mr. Editor,—I humbly conceive that your correspondent "Herbert" did not go far enough in the use he made of what Dr. Griffin said touching Dr. McWhorter. This went, in principle, beyond the Catholic doctrine of prayers for the faithful departed. Contrary to Catholic doctrine, he supposes his deceased brother to be *in heaven*; he doubts not that there he often *thinks of* his late flock, and *cares for them*; and then says, in a direct address to him, "*kind be thy thoughts of us.*" Now the deceased pastor is certainly the same pious Christian, where his soul at present is, as he was in the flesh. How then can he be supposed to *think kindly* of the friends he left behind, and *care* for them, without remembering them in his *prayers.* But Dr. Griffin *asks him* for his *kind thoughts of them.* Is not this praying for the dead? Is it not the Romish and idolatrous "*ora pro nobis?*" Sound catholicism, thoroughly understood, and cordially and devoutly embraced, will be a security against unscriptural principles and practices, whether of popish or of protestant invention; whether incorporated into solemn acts, or indulged in as flights of fancy or of rhetoric. Even these, when transcending the bounds of right principle, are certainly irreconcilable with Consistency.

For the Churchman.

Mr. Editor,—The article of "A True Son of the Church," which appeared in your paper of the 21st inst., reminds me of a duty that I have too long postponed. It appears to me that "the clergyman of a certain parish in a neighboring diocese" is not the only one that interferes with other men's matters. Some time since a number of the Protestant Churchman was sent to me as head of the parish to be taken by myself and circulated among my parishioners, I suppose, if I desired it. This was well—accordingly, as was my duty and my right, I destroyed the paper and said nothing. Time passed, and no subscriptions being forwarded from my parish, another paper with a prospectus was sent to the postmaster, as if one avenue being closed to my people it were lawful for those who call themselves Churchmen to seek any other even for ought they could know, and as it was in truth in direct opposition to the wishes of the incumbent. Thankful am I that no one in my parish, even when thus invited, was willing to encourage schism.

Another True Son of the Church.

The Churchman.

New York: Saturday, July 12, 1845.

We have been not a little amused at the shifts of certain of our city papers to explain away the vote by which the Board of Trustees have rebuked the attempt to eject the Bishop of this Diocese from his professorship in the General Theological Seminary. But with all their squirming escape is impossible; the vote was too overwhelming to allow the belief that the result could have been altered by any change in the *modus operandi* of the opposition, or by the presence of the few Low Churchmen whose absence from the Board when the vote was taken has been regretted and censured by their friends. It is beyond all question the deliberate judgment of the Board and the deliberate sense of the Church that Bishop Onderdonk is not to be removed from the chair which he has so long and honorably filled. We state the fact without drawing from it any inferences or offering any conjecture as to the views and motives which led to the decision; and the simple fact is that the Trustees of the Seminary have met the question of the removal of Bishop Onderdonk from his professorship and decided it in the negative. For our own part, considering that the Board is a fair representation of the Church, we should have been surprised at any other result. It is the way of the Low Church party to appeal to the world on every exciting question, and when the world loudly echoes (as of course it will) its approbation of their measures, to mistake its echoes for the sense of the Church, and to fancy that their points are gained. They cannot understand that the clamor of the world is lost on the sound portion of the Church, who quietly bring every question to the test of principles with which the public are little acquainted, and who come at the call of duty from their retirement to express and carry out their opinions with as little regard to the dictates of the Courier, Commercial, Express, Journal of Commerce, and Protestant Churchman, as those papers and their editors (if they have any) pay to the doctrine and usage of the Catholic Church.

But these papers are as precipitate in their inferences from the vote now that it is given as they were before slow to anticipate it. The Church will not consent to Bishop Onderdonk's removal from his Professorship, and therefore Bishop Onderdonk's friends are determined to restore him to the active duties of the Episcopate, is the sort of argument which they seem to adopt. But such reasoning is futile. A representation from all parts of the Church may have been swayed by reasons not exclusively applicable to the position of this Diocese; and as the professorship may be filled by a layman, it might as well be argued that the High Churchmen of the Diocese mean to send a layman through it on an Episcopal Visitation, as that they mean to insist on Bishop Onderdonk's restoration to his Episcopal duties because they have consented to retain him in his professorship. For our own part we do not understand the vote to have any connexion with the question of restoration, nor indeed do we consider the question of restoration as at all before the Church or the Diocese. It is impossible, we think, for any reflecting man to deny that other questions of deeper interest to the Church must be determined before that of Bishop Onderdonk's restoration can be entertained; and equally apparent is it that the question of restoration, if it ever should come up, must be decided by considerations widely different from any which could have governed the majority of the Trustees in their recent decision. None can more strongly convinced than ourselves of the injustice and cruelty of the treatment which Bishop Onderdonk has received; none would more heartily rejoice in his resumption (if it could be done canonically and with the consent of a large majority of his diocese) of the duties of his Episcopate; but we have all along said and we now repeat, that while the sentence is canonically in force the question of restoration is not to be entertained; and we suppose there can be little doubt that before the question of restoration can be honestly entertained there will be ample data from which to decide it one way or the other with a good degree of promptness and unanimity. At present it gives us no concern, and is, we repeat, in our humble judgment, a question *not before the Church.*

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* The propriety of this, it is presumed, will not be questioned by those who sympathise with the effort that was once made to make it appear that a minority in our Convention was in fact a majority, because it represented so large a portion of the contributions of the diocese; or by those who have been concerned by participation or approval, in a measure said to have been once adopted in a parish (which a saucy wag denominated a congregation of evangelical mammonites) on occasion of a vacancy in the rectorship; when a memorial to the vestry in favor of a particular clergyman was urged on the ground of the *amount of pew property* represented by the signers.

† These lay votes are specially mentioned on account of the unprincipled efforts making to array the clergy and laity against each other. This ungodly resort of low politics will defeat itself. The laity are not sufficiently erastian to be duped by it. There is among them too much of an enlightened and pious attachment to the Church.

* This article was intended for insertion in our last.—Ed.

But a question of far deeper interest than any which is of a personal nature; a question in which the rights of this Diocese are deeply involved; a question in which the rights of every Diocese and the unity of our Church are essentially bound up, is now pending in connexion with Bishop Onderdonk's case. And this question is, whether a Court of Bishops has power to impose a sentence of indefinite or perpetual suspension. We have before given our reasons for believing that the General Convention never meant to concede such a power; that the late Episcopal Court in the exercise of such a power transgressed the canon under which they professed to act; and that the exercise of such a power, if allowed, must be fatal to the existing organization of the Church. The indefinite suspension of the two Bishops Onderdonk is, we contend, a manifest infraction of the canon and a stretch of arbitrary power, which if not resisted, must inevitably break up our confederation and rend the Church asunder.

From the first moment almost that the decision in Bishop Onderdonk's case was under discussion this seemed to us to be its most important feature, and accordingly we have avoided almost entirely the personal question and directed the attention of our readers to the nature and operation of *the sentence* pronounced on him. Men for the most part will not listen to abstract arguments, but if we mistake not the time is approaching when there will be no lack of practical illustrations of our danger. In the Protestant Churchman of last week we find the following:—

> Some seven members of the graduating class of the Seminary having taken letters dimissory from the Standing Committee of this Diocese to the Diocese of Connecticut, were, we learn, on Sunday last, admitted to the order of Deacons, by Bishop Brownell. We have heard it intimated that the Bishop of Connecticut has accepted the transfer of these gentlemen to his Diocese, not on the grounds set forth by the Standing Committee in their published report, nor on the basis of the peculiar construction which has been given to the Canon of 1841, but on the ground that the Episcopate of New York being *virtually* vacant, according to the *spirit* of the Canons, the Standing Committee are the Ecclesiastical Authority of the Diocese.

For the honor of Connecticut, whose escutcheon of all others ought herein to be spotless, we hope the above intimation is not true; for if it be true we shall not hesitate to declare that the Bishop of Connecticut has unfurled the flag of SCHISM, and will be responsible before GOD and man for the manifold and dreadful consequences of this deadly sin.

The Diocese of New York is *not* vacant. No man who has a decent regard for truth or law dares say that it is vacant. Bishop Brownell, according to the above intimation, does not pretend that it is vacant, but admits that the Rt. Rev. Dr. Onderdonk is really, and according to the letter of the canons, its Bishop. All the clergy of this diocese, so far as we know, regard Dr. Onderdonk as their Bishop; most with whom we have conversed scout the idea of any other view being taken; and yet if the above intimation is true, the Bishop of Connecticut declares not in word only, but in deed, that the Diocese is *virtually* and according to the *spirit* of the canons vacant. In other words, the Bishop of Connecticut becomes the instigator and abettor of schism by proclaiming to the Diocese of New York that the way is open for the lovers of division and discord to set aside their lawful and canonical Bishop and set up another in opposition to him. Should any portion of our Diocese, no matter whether a majority or minority, respond to this seditious overture, and madly follow out the course to which it invites, beyond all doubt the Church would be rent in twain; we should have two rival Bishops in the same see, hurling their reciprocal fulminations; and the schism would rend more or less every Diocese in the Union.

We can never be persuaded to believe that the General Convention ever intended to authorize a sentence so incongruous with our Church system and so pregnant of evil. The Bishops, or rather a majority of them, have put themselves in a false position, perhaps with the fancy (if they had *any* definite view of the subject) that Bishop Onderdonk would be weak enough to help them out of it by a resignation. But this unhappily he cannot do, without ruin to himself and injury to the Church, by sanctioning a present wrong, and so encouraging its future repetition. In any Diocese less sound than New York such a sentence would inevitably lead to a schism and disruption of the Church. In New York, whatever suffering it may entail, it cannot, thanks to High Church principles, produce this effect. Let New York then submit to her lot with cheerfulness until the General Convention has put it out of the power of a majority of the Bishops to issue a *congé d'elire* under the name and pretence of suspension, and thus in effect to set canon law and liberty at defiance, and to subject every Diocese they may choose to their arbitrary will.

ORGANIZATION OF A FREE PARISH CHURCH.—A meeting was held June 24th, 1845, in the Mission Church, Vandewater street, New York, for the purpose of organizing a FREE Parish Church. The Rev. Benjamin Evans was elected to preside, and William Hinton and John E. Earl were appointed to certify with him the proceedings of the meeting. The wardens elected were John E. Earl and William Hinton. The vestrymen elected were J. Calvert Faulkner, Isaac M. Phyfe, John Snowden, John Hart, Saml. B. Sturges, John S. Betts, Alpheus Banning, and Geo. O. Street. The corporate name or title determined on was the Protestant Episcopal FREE Church of the Holy Evangelists. At a meeting of the Wardens and Vestry the Rev. Benjamin Evans was unanimously called to the Rectorship of said Church, and has accepted the same.

"**POPULAR LECTURES ON SCIENCE AND ART**, by DIONYSIUS LARDNER, D. C. L, &c. &c. &c." Part V. The lectures of which this continuation forms a part have been delivered in many of our cities and towns, and are now in course of publication, at 25 cents a number. The subjects are Galvanism, Periodic Comets, the Moon, and the Weather, and the Radiation of Heat; and the lectures in a clear business-like style embody the results to which the most distinguished experimentalists in physical phenomena have arrived. The typography is good, and the illustrations, of which there is no lack, are quite to the purpose. (Greeley & McElrath, Tribune Buildings.)

"**A BRIEF REVIEW OF THE EPISCOPAL CHURCH IN VIRGINIA**" is a part of an address delivered to the Diocesan Convention last May, by Bishop Meade: all that part we suppose which relates to the origin, decline and revival of our Church in that old colony. As such it must contain much that is interesting.

MICHELET'S HISTORY OF FRANCE, Part 3, has been issued by the Appletons. Apart from the frightful rationalizing infidelity of the author, there is much in this work to place it among the most valuable of modern histories. But for the reason hinted at, it would be quite hazardous to place it in the hands of the young.

Further Statement of Facts and Circumstances

Connected with the removal of the author from the Presidency of Kenyon College, in answer to "The Reply of Trustees," etc. By D. B. DOUGLASS, L. L. D. Albany: Erastus H. Pease. 1845.

We have been favored with a few pages of this pamphlet, which is now in press and shortly to be published.

We think that Major Douglass has succeeded in making it appear that the Bishop is the real and responsible opponent with whom the controversy is conducted:

> Such are a part, a *small* part of the fallacies and falsehoods of this precious production. Many others will be developed as we proceed. Do I call them by too harsh a *name*? Examine them attentively, and tell me whether they are not clearly *intended* to "darken council"—to mystify the mind of the reader, and lead him off as far as possible from the matter in hand, for the manifest purpose of defamation and slander? "And who is it?" I almost hear you inquire, that descends to such unfair and disingenuous artifices? Is it some low paragraphist in politics, who esteems nothing unfair? Some pettifogger, cunning in all the arts of chicanery, "to make the worse appear the better reason?" No! It is neither one nor the other. It is a body of men who, at this moment, are legally intrusted with the concerns of the Theological Seminary of the Diocese of Ohio—an institution founded by the benevolent donations of pious men and women, for the education of ministers of the Gospel,—under the presidency of a Bishop of the Church—who is at the same time the Professor of Ecclesiastical Polity and Pastoral Divinity in that school of the Prophets. "But the Bishop," you will say, "must have been wholly unaware of these proceedings." No! I am sorry to say he was not. The pamphlet was written in Philadelphia during the session of the General Convention, *ostensibly* by three of the trustees, assuming to speak in behalf of *their* fellows, and *unquestionably* with the aid and countenance of *the Bishop*. He is known to have overlooked and corrected the proofs. Four-fifths of all the matter must needs have been furnished by him; and the dialectics—*ex unguine leonem*—it would be a moral absurdity to look for the authorship of them, to any *other* person connected with the publication.[*]

After our strictures on the use of private letters, we feel bound to call attention to the following paragraph without regard to the connexion in which it stands:

> In the same spirit I made my quotations from the Bishop's letters. The correspondence on his part was no light matter; it extended in *time*, over a period of more than sixteen years, and in *volume* to near a hundred sheets, embracing a variety of topics, and written with the freedom and unreservedness of the most entire confidence. And what have I quoted? Nothing but his propositions and persuasions (*demi-official*) to induce my removal to Gambier, and a few—a very few, out of a vast number—of his professions of friendship and confidence, to show the nature of our personal relations. Neither one nor the other could be considered confidential; nor could either, *in itself*, have the slightest effect to injure his character. They were rather honorable; unless it should turn out in a comparison of those professions with his *subsequent* conduct, that his *pledges had been violated, and his faith broken*: But even that inference, like the others, I left to the unbiassed conclusions of the reader.

So far as we have read, the pamphlet is marked with ability and good temper, and we are curious to see the rest of it, when we shall be better able to give an opinion on the whole. The following paragraph hits off a characteristic of the Evangelicals, who herein are genuine successors of the Puritans:

> Secondly: as to the presumption against my "statement" on the ground that it impeaches the character and conduct of Bishop McIlvaine. This is a point of some importance. Almost every page of the "Reply" is drawn up in some dependence, more or less, upon this presumption; but of course it could not be stated as fully and explicitly under the *proof reading* of Bishop McIlvaine himself, as it has since been in certain religious newspapers. The amount of it, as there insisted upon, appears to be that so eminent and holy a Bishop, full of zeal and eloquence, more than ordinarily *spiritual* in his views, and, above all, the champion of doctrinal purity in opposition to the errors of a corrupt and schismatic Church, is not to be held *capable of doing wrong*, or subject to a *charge* of wrong doing on any evidence; and such is the import of the etiquette assumed by the Bishop in the matter of my accounts. (Reply, p. 24.) Was it for the *order* of Bishops in general that this immunity was claimed, or for Bishop McIlvaine in particular? Recent events answer—beyond the possibility of being misunderstood—*the latter*; and we have then this curious anomaly: a man in this republican country—in the 19th century—ready to die in the last ditch of a dogmatic controversy with Papal Rome[*]—broadly and boldly appropriating one of the most arrogant pretensions of the most corrupt period of that very Rome—pontifical infallibility.[†]
>
> As to the fair and proper presumption in favor of character, God forbid that I should trespass upon it in the slightest particular. It is of all personal rights that which I hold most precious, and as I claim it for myself, I freely and fully concede it to all others. But how is it to be defined? Does it give impunity to wrong doing? Does it take away the accountability of men? By no means. It simply secures to *every man*, high and low, the most humble as well as the most dignified, the right *to be held blameless in reputation and character till fairly impeached on good and sufficient evidence.* I do not deny that great consideration is due to established reputation and tried worth. I yield to no one in my respect for the sacredness of ministerial and Episcopal character, and I admit that more decisive (external) evidence (much more decisive) is requisite for an impeachment in many cases. But this is founded upon a rule of evidence, not upon the presumption anterior to evidence. And now let us apply these principles to the case in question.

BISHOP DE LANCEY.—The Gospel Messenger says, "It affords us great satisfaction to state that Bishop De Lancey is improving as fast as could be reasonably expected, but his friends must consider that his improvement after a shock so great, must be necessarily slow."

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[*] The Rev. Mr. Smallwood is an ungraduated clergyman, recently rewarded with the honorary degree of M. A., by the (President and ?) Faculty of Kenyon College. Mr. Rogers is a store-keeper at Mount Vernon, and Mr. Reynolds, a forwarding merchant at Masillon. The last two had been members of the Board of Trustees only about five months, and never but once in session with them before the 28th February, 1844. They were, besides, almost strangers to me and to my administration; respectful and kind in their personal intercourse with me, (until the present action,) and the last named even made a point *of expressing, with tears*, his strong regard for me, after the adjournment of the Board.

[†] See Bishop McIlvaine's address to the Convention of Ohio, in 1844, as reported in the papers at that time.

[‡] This pretension is not confined to the publication referred to. It is in a much stronger sense the distinguishing feature of *the whole system at Gambier*. The idea is that the ecclesiastical power reaches and interpenetrates EVERY THING—from the highest spirituality to the lowest secularity—on the Hill, and that its *rectitude*, in any application the Bishop chooses, is not to be even *mooted*. This was precisely the issue made in the famous interview in *his study*, Oct., 1842, of which I shall speak again. And the *real* ground upon which he put an end to our correspondence.

For the Churchman.

New Hampshire Convention.

The forty-fifth Convention of the Protestant Episcopal Church in the Diocese of New Hampshire assembled in Trinity Church, Claremont, on Wednesday, June 25th. The chair was occupied for the first time by the Rt. Rev. Carlton Chase, D.D., Bishop of the Diocese; eight of the nine clergy canonically resident were present, with lay delegates from seven parishes.

Divine service was held on Tuesday evening, the Festival of St. John the Baptist, when Evening Prayer was read by the Rev. D. R. Brewer, Rector of St. Paul's church, Concord, and the annual missionary sermon was preached by the Rev. W. H. Moore, Rector of St. Michael's church, Manchester.

Morning Prayer was read on Wednesday by the Rev. W. H. Moore, the Lessons being read by the Rev. Wm. Horton, Rector of St. Thomas's church, Dover; the Convention sermon was preached by the Rev. Dr. Burroughs, Rector of St. John's church, Portsmouth, from Revelation 2: 10—*Be thou faithful unto death.* Mr. Isaac Hubbard, Jr., being presented by the Rev. N. Sprague, Rector of St. Peter's church, Drewsville, was then admitted by the Bishop to the Holy Order of Deacons in the Church of Christ; the Bishop was assisted in administering the Communion by the Rev. Dr. Burroughs and the Rev. Messrs. Horton and Moore.

In the afternoon the Bishop read his Address to the Convention, in which he gave an interesting account of his visitation of the churches and of their present condition, with several recommendations for the promotion of their prosperity and increase; the affectionate spirit and sound wisdom manifested in this address were exceedingly gratifying to all who listened to it; the Church in New Hampshire has been placed, in the good providence of God, under the supervision of a faithful and wise overseer.

Divine service was held again in the evening, when Evening Prayer was read by the Rev. S. Blaisdale, Rector of St. Andrew's church, Hopkinton, the Lessons being read by the Rev. J. Clapp, of the Diocese of Vermont; the sermon was preached by the Rev. D. R. Brewer.

Morning Prayer was read on Thursday by the Rev. N. Sprague; the proceedings of the Convention were closed in the afternoon by singing the 25th hymn, with appropriate Collects by the Bishop from the Book of Common Prayer. B.

Concord, N. H., June 30th.

For the Churchman.

"Novelties that disturb our Peace."

Mr. Editor,—I was present during a portion of the services at the late Commencement of the Theological Seminary at St. John's Chapel. My *peace* was much disturbed by observing a new style of vestment in the chancel on this occasion, which differed from that worn by the preacher, and appeared to me to approximate too much to the Popish Pontificalia. It was evidently an Episcopal vestment, as it consisted in part of the *chimara*; but the lawn sleeves were of a new pattern altogether, and struck me as an undoubted symptom of the *Puseyism*, of which I have heard much, but till now have seen nothing. Pray tell me, Mr. Editor, was it the Bishop of New Jersey who ventured to brow-beat public opinion in this way? Did he not remember that there is a prejudice against the Seminary, which the exhibition of such sleeves was little calculated to allay? It is possible that Bishop Doane was not the person who wore them, it is true; but who else would dare to depart so far from *Protestant* simplicity, as to introduce a new vestment, in the present excited state of things. Yours,

JUDICIOUS HOOKER.

We are happy to have it in our power to give our correspondent the information which he solicits. Bishop Doane was the preacher on the occasion referred to, and, as no third bishop was present, "the new style of vestment in the chancel" to which "judicious Hooker" refers, must have been worn by Bishop Hopkins, the author of "The Novelties which disturb our peace."

We have read with much pleasure the following excellent and well timed remarks of the Gospel Messenger:—

> In looking over the Journals and reports, we have been much gratified in observing that these Diocesan bodies have confined their action, so far as we have seen, to their own legitimate local matters, avoiding notice of the affairs of other Dioceses. This is as it should be, and augurs well for the Church. The Dioceses are in themselves, independent bodies, while constituting parts of the Confederation of the General Convention. When one State meddles with the domestic affairs of another, our civil confederation is thrown into much trouble. It will be just so in the Church. When one Diocese is agitated no matter by what cause, if other Dioceses make it their concern to legislate upon the agitation, there can be nothing but evil growing out of such action. When, in any community, one family makes itself busy in the domestic affairs of another, that community must inevitably be thrown into confusion. Not a few of "our neighbors over the way," and their name is legion, have, to use a popular phrase, been hoping to "make capital" out of the agitations that have "disturbed our peace," and sorry we are to say, that some of our own good people, full of love and faith and hope, have thought that our only way to allay all discomforts, would be found in kind and affectionate amalgamations. This measure has been tried to the hearts content of our Brethren of the Anti-Episcopal fold, and ever, as they have moved, divisions, subdivided have been their achievement. It would be easy to point to chapter and verse in this work of division. Our friends of other denominations think and say that the Episcopal Church is soon to be rent asunder. They do not, they will not see, that we cannot—that none among us wish to divide. Differ as we may in opinion and policy, and that is, after all, very little, we cannot differ in the great principles of Evangelical Truth, embracing faith in Jesus Christ, as the alone dependence of the soul, the renovation of the heart by divine Grace, an apostolic ministry, and obedience to God in the order of his Church. Here we stand on the rock of ages—here we must live and die or abandon "the faith once delivered to the saints"—that Primitive truth and order which had the love of the Reformers. If we mistake not, these principles have influenced in no common degree, the bodies of our Church, who have lately assembled. Minding their own business and leaving others to pursue their own way, they have set an example which we trust will be followed, to the honor of God in his Church, and to the comfort and peace of all those who have good will to Zion. Clouds have overhung some of our most important Dioceses—Dioceses in which we have very many and dear friends. We love those Dioceses and those friends. We must commit them to the grace and mercy of Him who regards Jacob as the apple of his eye, and who will, we doubt not, in his good time, make the beams of his love and favor to shine upon them. Let us aim at helping them with our prayers, not by any attempts to interfere in their matters, and let us at all times, while regarding our brethren beyond our pale with kindness and Christian forbearance, bear in mind that all amalgamations and desires for popularity with others, seldom fail to end in strife and evil work.

At a recent meeting of the Standing Committee of the Diocese of Michigan, Phineas Smith, for many years a highly reputable minister of the Presbyterian denomination, and a Mr. Grinell, for two years past, a student of Theology of the same denomination, were recommended as candidates for Orders in the Church. The Gospel Messenger asks, "Mr. Chapin, where is that book?"—*Calendar.*

The Book of Common Prayer is in progress of publication in London, to be completed in eighty numbers, by the house of John Murray, executed in the highest and most finished illuminated style. We have never seen a more magnificent piece of book work in all its departments.—*N. Y. Express.*

Dr. Cruse's Response to the Critique of Dr. Killen.

To the Editor of the Presbyterian.

It is so long since you and I have had occasion to exchange a word, that time and its duties seem almost to have effaced our earlier associations. I should not now perhaps have broken silence, were it not for a paragraph in the journal under your editorial *charge*, and which though written some months ago, has just come to my knowledge. I refer to a letter from the Rev. Dr. Killen of Belfast, to the Rev. Dr. Smyth of Charleston, which appeared in the *Presbyterian* last February.

The letter contains strictures impugning not only the accuracy of the late version of Eusebius's Ecclesiastical History, but imputes also motives, which if they had any influence, would alone have disqualified the translator for his task. I always regret such a course, as its only tendency is to make the discussion a merely personal contest, in which the object is not truth, but victory.

You have done me the justice in a note to that letter, to discountenance the imputation of any intentional perversion of the original Eusebius, and you will accept my thanks for this candid and friendly caveat. It would have received my earlier acknowledgment had I seen the article sooner. At the same time, some domestic affliction, in the midst of which I write, must be my apology for the imperfections of this communication.

First, I would remark that the Rev. author of that letter, on a calm review, must certainly feel that he has transgressed the proper limits by the insinuations and charges which it contains. I need not enter here into a formal defence, and shall confine myself to the particular parts assailed in Dr. Killen's strictures; observing by the way that Eusebius is the common property of the Church of God, and I am sure that I should be the last to wish this important history otherwise than faithfully transferred.

In the next place, as to the importance of the points involved, I might pass by the tenor of that letter as touching differences of translation of so little moment, that whether the one version or the other be adopted, it can but little affect the great question. Still, as in such a work, error, if I may be allowed the expression, is better on the side of extreme accuracy than freedom, I will submit to you for any purposes you think proper, a brief notice of Dr. Killen's strictures.

Dr. Killen censures the translator for the omission of the word "village," after Comana, B. V. ch. 16, as if the κωμης of the original should necessarily be expressed. Now we know that nothing is more common than the introduction or omission of the words city, town, village, &c. at pleasure, when the names of places are used, and that they are generally more pleonastic than necessary. It is only in cases of ambiguity or ignorance, that they are at all required. Valesius, who is no mean authority in such questions, has not only omitted the word for κωμης but has so modified the construction by the adjective form, as to place the explanatory word completely out of reach. His words are "Zoticum Comanensem," implying that Zoticus was a native as well as bishop of that place, and yet not deeming it necessary to inform us whether it was a town or a village. Indeed, κωμη is sometimes applied to a large town without walls or fortifications. Certainly in the present instance, no object could be gained by an unfair suppression of the word, as no one doubts but that a diocese might sometimes not exceed the dimensions even of a village.

To Dr. Killen's version of the next passage noticed B. VII. ch. 30, I have no particular objections, as the difference is hardly sufficient to furnish an argument. The word αγρος, like its derivative *ager*, may have all the shades of meaning from a small farm or field, to an extensive territory. As to the introduction of the word rural, as Dr. Killen would have it, it is in this instance certainly as superfluous to the sense as it is to the exact translation. There is no such word in the Greek text, and though the word αγρος is more explicit than our general term *district*, yet even if there were nothing in the context to distinguish its meaning, this term sufficiently indicates the more open country, in contradistinction to cities and larger towns. But the connection of "cities and districts," is surely not liable to ambiguity. As to the other features of this passage, though I have no objections to Dr. Killen's version, it being substantially the same as mine, yet if there be any material difference, I am confident that the translation which he gives, is upon the whole, decidedly more favorable to the side he opposes than to that which he advocates.

The next passage suspected of partiality and designed unfairness, instead of rendering the word λαος by the word people, gives the synonym, *body*. Dr. Killen says, it conceals the fact that the laity took part in the nomination of Fabianus. But here again it seems impossible that any one disposed to take words in their natural, obvious sense, should understand the expression "whole body" in any other way than to include laity as well as clergy, if any of the latter were present. That clergy were present seems very probable, if not certain, from the context, and that all present participated in the nomination is equally obvious. The word λαος then or *people* must in this instance embrace both clergy and laity, and the word was unquestionably used at times in this general sense. It is one of those many words which have become modified by time and new relations. Had the word λαος been translated without regard to this influence on meaning—we might have rendered *all the people*, or if you please *all the laity*; but this translation, literal and exact as it might seem, would convey an idea in our times, that Eusebius did not intend in his. Unless then we mean to exclude the clergy present at the time, we must use a term embracing all. I know nothing better than the one given. As to the word *conversations* B. V. ch. 16, I suspect that the manuscript had the word *conventions*, which from some obscurity of the pen, and oversight in the printing, together with the analogy of two phrases, occasioned a typographical rather than an intentional error.

Thus I presume, from these specimens, there is as much reason to suspect the translation of partiality for the one side, as for the other—a judgment which I am conscious of having aimed to deserve, though it may not in all cases have been attained. But I have now neither time nor disposition to extend these remarks—neither do I wish here to touch upon the argument supposed to be involved in these or other parts of Eusebius. My only object here has been to obviate the charge of unfair dealing.

Allow me also to add, that the exceptionable manner in which Dr. Killen has thought proper to express himself, does not deter me from desiring the criticisms of the candid and Christian scholar of any communion. As a new edition of Eusebius may be called for ere long, any such communication bearing on important points will be received with much pleasure. The suggestions of the candid critic, though he may differ from us in some points of theology, deserve our thanks as a tribute due to the cause of truth. Nothing but truth should satisfy us Christians, and nothing but truth can ultimately prevail.

Μονη θυσεον αληθεια.—*Plat.*

With great regard, &c. your old friend,

C. F. CRUSE.

New York, June 17, 1845.

Religious Movement in Germany.

Whilst Puseyism and the debate on Maynooth agitate England, an analogous movement is manifested in all Germany. A priest, discontented and uneasy, M. Ronge, is trying to walk in the footsteps of Luther and Calvin. Above all, he wages war with the Latin language, and, like Abbe Chatel, he wants mass to be said in the language of the country. But M. Ronge goes much further, and wants to extend his reform to other things besides Latin. First of all, he demands the complete abolition of confession; next, the marriage of priests, and the unopposed marriage of individuals of different religions; and, finally, the complete independence, with respect to the Court of Rome, of the German clergy, or, to speak more properly, of the *German Catholics*. M. Ronge has explained his principles, defended them, and showed what he hoped for, in various discourses pronounced at Breslau and other towns of Germany. A series of pamphlets has been published in support of these first declarations, and, at the present time, all the Confederation is engaged in the quarrel. Several celebrated professors have taken part for M. Ronge, who has proclaimed himself provisionally chief of the German Catholic Church. Professor Henrickli, of Halle, amongst others, has published a manifesto, which has produced the most lively sensation throughout Germany. At Friburg, in the Duchy of Baden, a distinguished professor, M. Schreiber, has placed himself at the head of the movement. M. Ronge has suffragans everywhere, whom the bishops of the different dioceses where they preach hasten to excommunicate. As a matter of course, that step has been had recourse to long since against M. Ronge himself, and that act has not a little contributed to give him celebrity. As in the time of Luther, the sovereigns intervene in the quarrel, and more than one prince is disposed to recognise the new doctrine of M. Ronge, Primate of Germany. This reformer appeals at the same time to Catholics and Protestants. To the former he offers a religion, in his opinion, more easy, freed from auricular confession, augmented by the marriage of priests, and relieved of many other regulations. To the Protestants, M. Ronge presents a form of worship more apparent than their own, and appealing more to the senses; he offers them in addition, he says, a certain unity which would put an end to the differences now giving birth to the innumerable sects that at present split Protestantism into pieces. Thus recruits are found in both camps. Protestants and Catholics place themselves under banner of M. Ronge; and his standard-bearer, M. Czersky, another fugitive from the Catholic Church, serves him with effect in his conquests. The inferior clergy are more particularly appealed to, and in various districts they seize on the opportunity of escaping from the yoke of authority and discipline. The movement is propagated throughout all Germany, and it is even penetrating into Austria, notwithstanding the precautions taken by the Government to arrest its progress. The Austrian journals are forbidden to mention the name of M. Ronge and of his adherents; the police and the censorship aid each other to crush the new doctrine in the bud. The King of Hanover prosecutes it as anti-monarchical, and the King of Bavaria as communist. The German Catholics of Saxony have addressed a protest to the Minister of Worship, and call on the Saxon Government to ask Bavaria for explanations on the measures which she proposes taking; and they defy the Bavarian Government to find a trace of communism in their doctrines. In his last discourse, Czersky has given his partisans notice to prepare for persecution. It appears, in fact, that Austria intends proposing to the Diet severe measures. In other places, the temporal power has shown itself indulgent. In Prussia, Saxony, and other states of the Germanic Confederation, the authorities, without precisely approving of the reforms proposed by M. Ronge, throw no obstacle in the way of their discussion, and the Rongists or Separatists are making rapid progress in Breslau, Leipsic, Berlin, Madgeburgh, Hildesheim, Frankfort, Mentz, Offenbach, &c. The German press, in seizing on the question, displays a prodigious activity; and special publications, destined to propagate the new doctrine, are distributed in considerable numbers in every part of Germany. The *Reforme*, the organ of the German Catholic body, which is published at Berlin, has, it is said, nearly six thousand subscribers. The last catalogue of the fair of Leipsic contains the names of upwards of two hundred pamphlets and works approving of, or condemning, the new German Catholic Church; and rarely has a question so powerfully agitated both the minds of thinking men, and of those persons who are at least accustomed to meddle with matters of theology. But simple discussions are not the only things thought of. Everywhere the material means of celebrating the worship of the new Church are being augmented; and at a recent meeting not only the dogmas and the doctrine were canvassed, but the temporal interests of the Church, and they did not separate until everything was arranged to the satisfaction of the dissenters. Dr. Wigard presided over the meeting. At Mentz, Frankfort, and the towns of the duchy of Hesse, manifestations of the same kind have taken place; they are, in general, favored by the municipal powers, and several governments seem inclined to enter into the views of the Reformer of Breslau. The archbishops and bishops employ spiritual arms to oppose the movement, but as always occurs in such circumstances, the thunders of the Church remain without effect, or, to speak more correctly, they only serve to extend the schism, and become a determining motive for all that remained doubtful.—*Paris Constitutionnel.*

DIOCESE OF MISSISSIPPI.—Bishop Freeman confirmed 15 persons, of whom eight were from the Methodist denomination, and one from the Presbyterian. Among the former were two ministers, one of whom is a distinguished Doctor in Divinity, and late President of a Methodist College in this Southern country.

MISSOURI.—Saturday, May 10th, Bishop Hawks laid the corner stone of Christ Church Boonville. This edifice, when completed, will be the most western Church in the country. On Sunday, 11th, the Bishop confirmed three persons. Thursday 22d, he consecrated the new edifice, Grace Church, Jefferson city.

Married.

In Christ church, Stratford, Conn., on the 19th ult., by the Rev. G. S. Coit, the Rev. HENRY OLMSTEAD, Jr., of Bethel, to Miss EMILY L. WHEELER, of Stratford.

Died.

On Monday, 7th inst., after a short illness, MARY B. FRANK, aged 63 years, relict of the late Jacob Frank, Esq., of this city.

On Sunday, June 22, CHARLES, infant son of Rev. CHARLES BRECK, Rector of St. Paul's parish, Wellsboro', Tioga co., Penn.

Calendar.

July.

13. Eighth Sunday after Trinity.
20. Ninth Sunday after Trinity.
25. St. James the Apostle.
27. Tenth Sunday after Trinity.

August.

3. Eleventh Sunday after Trinity.
10. Twelfth Sunday after Trinity.
17. Thirteenth Sunday after Trinity.
24. Fourteenth Sunday after Trinity. St. Bartholomew the Apostle.
31. Fifteenth Sunday after Trinity.

Notices.

THE STRANGER'S GUIDE

TO THE

PROTESTANT EPISCOPAL FREE CHURCH

IN

VANDEWATER STREET,

Pearl St.
Chamber St.
BROADWAY.
Free Ch.
Vandewater St.
Frankfort St.
Franklin Sq.
Chatham St.
Nassau St.
Ferry St.
Pearl St.
Fulton St.

The FREE CHURCH of the Holy Evangelists is open at the usual hours, three times every Sunday, for Divine Services. THE PEWS ARE ALL FREE.

EMMANUEL CHURCH, N. Y.—*Seats free.*—Divine service is held in this church (corner of Prince and Thompson streets) thrice every Sunday, at 10½ A. M., 3½ P. M. and 7½ P. M.

N. B.—Rev. S. L. SOUTHARD will preach on Sunday evening, July 6th. July 5.

☞ The Church of the Annunciation will meet for divine worship in the large Chapel of the New York University, on and after Sunday next, the 22d inst., at the usual hours of Sunday service. June 21.

CALVARY CHURCH is open for Daily Morning Prayer (Sundays excepted) at 8 A. M. And for Evening Prayer, on Wednesdays and Fridays at 6 P. M.

SUNDAY SCHOOLS IN THE WEST.—The Missionary Bishop of Wisconsin and Iowa was lately at our office, where he stated, that many of the clergy connected with his jurisdiction, are exceedingly anxious to establish Sunday Schools at their respective stations, but are unable to do so from the want of books. Aid is therefore earnestly solicited for this important object. All donations will be thankfully received and faithfully applied, under the direction of the Bishop, by DANIEL DANA, Jr., Agent of the General Protestant Episcopal S. S. Union, No. 20 John street, New York.

BOOKS FOR THE NASHOTAH MISSION WANTED.—Books for the Library of this Missionary School are greatly needed, particularly school books for the use of the Classical and English departments. Bishop Kemper furnishes the following list of works which would be very acceptable at the present time:—

Prideaux's Connexions; Butler's works, also his Analogy; Homilies of the Church; Palmer on Romanism; Gaston's Scripture Collections; Jerram and Wall on Baptism; Onderdonk and Barnes' Controversy; Murdock's Moshiem; Henry's Antiquities; Wheatly on Common Prayer; Palmer on the Church; Hooker's works; Barrow's works, and also his Treatise on the Pope's Supremacy; Hebrew Lexicon; Jacobs' Greek and Latin Readers; Latin and Greek Exercises; Leverett's Lexicon, and also his Tutor; Anthon's Classical works, any or all of them; Herodotus, Thucidides, and any other Leipsig classics; Psalter for Chanting; Bishop Brownell's Exposition of the New Testament; Bishop Horne on the Psalms; Paper, Slates and other articles of Stationery.

Any contributions either in books or money wherewith to purchase them, will be gratefully received, either at the Missionary Rooms, No. 281 Broadway, or by the Treasurer at his store, No. 139 Broadway, New York.

☞ A box will be dispatched for the Mission as soon as a sufficient number of books are contributed for the objects aforesaid. June 28.

CHURCH OF THE HOLY APOSTLES, Rev. Mr. Thayer, Rector.—A *third* service every Sunday evening, at half past 7 o'clock, in the Sunday School Building in 36th street, *near* the Institution for the Blind. The public generally are invited to attend. June, 1845.

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M.

C. F. CRUSE,

June, 1845. 21 First Avenue.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 25th of June, the Treasurer has received the following contributions:

From Trinity ch, Cleveland, Ohio, of which $6 12 is for Nashotah, $21 73; St Peter's ch, Albany, per Rev Mr Van Rensselaer, $40; Grace ch, Camden, S C, $5 25. Total, $66 98.

THOMAS N. STANFORD, Treasurer,

July 10, 1845. 139 Broadway, New York.

The Treasurer would earnestly appeal to the Church for funds. On the 1st inst. a quarter's salary became due to the Missionaries. So far from being able to meet a single demand for this, there is still due him more than $1500 on last year's account. Remittances are respectfully solicited as early as practicable, otherwise much distress and suffering will inevitably befall those who are laboring in our western regions, whose main dependence is upon the scanty stipend of the Society.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his last report of the 2d inst, has received the following sums:

Through the Rev S Hazlehurst, balance of monies collected by him, $91 01; through Edward Wilcox, R A in Pa, Ladies' Missionary Society, St Philip's ch, Phil, per the Rev Mr Neville, for Ch at Houston, $50; St James's ch, Phil, $104 42; S S Ch of the Evangelists, Phila, collection for Africa, $6 75—$161 17; S S Christ ch, Brooklyn, Rev Dr Stone, rector, education of Elizabeth Newman, Africa, $20; S S Christ ch, Norfolk, Va, 3 children, Africa, Thomas L Robertson, Catharine Shepherd, W H Turton, $60; Foreign and Domestic Missionary Society of St Andrew's ch, Richmond, $60; S S at Schenck's Creek, near Gambier, Ohio, $2; the Rev J Chisholme, Hedgeville, Berkeley co, Va, Trinity ch, Martinsburg, Africa, $5; Mt Zion church, Hedgeville, do, $5—$10. Total, $404 18.

J. SMYTH ROGERS, Treasurer,

New York, July 10, 1845. 69 Wall-st.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 18th ult, the following contributions, viz:—

From St John's ch, Johnstown, Rev Charles Jones, rector, $6 50; St Peter's ch, Albany, Rev Dr H Potter, rector, $50. Christ ch, Hudson, Rev J H Tuttle, rector, $18. Total amount, $74 50.

C. N. S. ROWLAND, Treasurer,

July 10, 1845. 55 Water street.

ENGLISH THEOLOGICAL BOOKS.

Just imported by D. APPLETON & Co., 200 Broadway.

PRACTICAL SERMONS, by Dignitaries and other Clergymen of the English Church. v1 $2 50.

The Annals of the English Bible, by Christopher Anderson. 2vs 8vo $8 50.

Lectures upon the Ecclesiastical History of the First three Centuries, by Edward Burton, D.D. New edition, 2vs in one, $4.

Eighteen Treatises from the Mishna, translated, 8vo $2.

History of the Primitive Christians, by the Rev. Robt. Jamieson, 12mo, $1 25.

A Supplement to Palmer's Origines Liturgicæ, 8vo 75c.

Principles of Revealed Religion, by H. Drummond, 8vo $2 75.

Thoughts on the Work of the Six days of Creation, by J. W. Boden, M.A., with a Preface by J. H. Newman, B.D. 12mo, 75 cts.

Rev. Isaac Williams's Works.

1. The Gospel Narrative of the Holy Week Harmonized, with reflections. 1v 12mo, $2 50.
2. Do do Our Lord's Passion. 1v $2 50.
3. Do do do Nativity. 1v $2 50.
4. Do do do Resurrection, 1v $2 25.
5. Thoughts on the Study of the Holy Gospel. 1v $2 25

For sale by

July 12. D. APPLETON & CO.. 200 Broadway.

CHURCH BELLS.—Stanford & Swords, 139 Broadway, offer for sale a number of the above, of the best manufacture, and at a reduced price.

July 12.

DICTIONARY OF THE CHURCH.—Containing an Exposition of the Terms, Phrases, &c. connected with the external Order, &c. of the Episcopal Church, by the Rev. William Staunton. Neatly bound in muslin. Price $1 25.

HENRY M. ONDERDONK & CO.,

July 5—4t 25 John street.

NEW ENGLISH THEOLOGICAL WORKS.

Just imported per Caledonia.	$	c.
TAIT'S EXPOSITIONS of the Hebrews, 2v	7	50
Wingard's Review of the Church of Christ,	2	00
Sermons, by John, Bishop of Fredericton,	2	25
Hill's Practical Sermons on the Commandments,	1	88
Smith's Perilous Times of Christianity,	2	00
Henderson, on the Vaudois, 1v	1	88
Balmer's Pulpit Discourses, &c. 2v	5	00
Anderson's Annals of the Bible, 2v	8	00
Bennett's Principles of Book of Common Prayer,	4	00
Studies of the New Testament, by a Layman,	4	50
Times of Daniel, by the Duke of Manchester,	4	50
Howard's Eight Lectures on Puseyism,	1	00
An Analysis of Scripture History,	1	25
Lessons on Doctrine and Duty, 1v	0	63
Lectures to Young Men on Religion, &c.	0	75
Remains of Dr. Dickinson, Bishop of Meath,	5	50
Practical Sermons, by English Dignitaries, v1	2	75
Giotti's Chapel in Padua, folio,	2	50
Anderson's History of the Colonial Church,	4	00
Hutchinson's Letters and Character,	1	50
Knox's Select Writings; with Life, 1v	1	00
Stephens's Church of Scotland, 4v	4	00
North British Review, No. 1 to 5, each	1	25
Becon's Prayers and other Pieces,	4	00
Payne's Lectures on Original Sin,	3	50

Imported and for sale by

June 28. WILEY & PUTNAM, 161 Broadway.

The Poor in the Middle Ages.

I.

It is the Past ye worship; ye do well,—
If the sweet dues of reverence which ye pay
Be equally disposed nor lean one way
For lack of balance in your thoughts. To spell
The Past in its significance, to ponder
In the embrace of judgment fear and love
In the disguises of those days,—should move
More than the weak idolatry of wonder,
Or beauty stricken eye: they should grow part
Of the outgoings of your daily heart;—
And be not scared by show of kings and knights,
As if those times were in such gauds embraced;
Remember that the people claim a Past,
And that the Poor of Christ have lineal rights.

II.

They in whose hearts those mighty times have wrought
Most deeply, have upon their aspect gazed.
As on an eclipse, with their eye upraised
Through the subduing mean of sombre thought.
And then it is a very fearful vision
To see the uncounted Poor, who strayed forlorn
As an untended herd, with natures worn
To heartlessness through every-day collision
With arrogance and wrong. Proud knights, fair dames,
And all the pomp of old chivalric names,
Fade like a mimic show from off the past;
And to the Christian's eye ungathered flowers
Of suffering meekly borne, in lowliest bowers,
With solemn life fill in the populous waste.

Ludwig Tieck.

Goethe says of himself, that the first sight of a work of genuine art was always displeasing to him. There was no correspondence between his own mind and the object he was contemplating. It would not fit—became galling. He was made conscious of a deficiency in himself; and the result was, a feeling of annoyance and irritation at the cause of it. Yet if he could overcome this aversion, and set himself to work to understand it, in faith that ultimately he would find himself repaid, he never failed to make the most delightful discoveries; new powers developed themselves in himself, and beauty after beauty came out in the object.

It is to this cause that we attribute the comparatively small success which the works of Ludwig Tieck have hitherto met within England—just because they *are* genuine; and we venture to affirm, with some confidence, that if people will take the same pains, they will find their efforts attended with a similar result to that above mentioned. There is nothing strange in all this: there is a deep gloomy earnestness about Tieck, an unprepossessing sternness, which makes people feel uncomfortable, without exactly knowing why. They cannot make out his way of thought. They feel it is deep and strong; but as they do not start with any confidence in him as a teacher, it serves only to make them painfully conscious of their own dimensions, and afraid of what the strong man may do with them. For all they know, he may be a tyrant, using his powers only for destruction; breaking in and wasting all their beautiful gardens, and leaving them nothing but ashes, and torn-off leaves, and withering flowers.

More or less, there is always something awful in a purely ethical writer. Tieck's works do not profess to be religious writings. He is concerned wholly with the nature of man as he finds him, and with the workings of the moral laws, the natural tendencies of virtue and vice in the system of the universe; and in this way he contrasts strikingly with writers like Fouqué, whose works have so much of a distinct religious character. The wild preternatural spirit which breathes through all his tales forms but a subservient part. It does but represent the elements in which our moral nature hangs; and is, in fact, nothing more than the very element in which we all live, only held in a certain light that we may see it. Why he does not introduce the real influences of the other world as revelation makes them known to us, is a question which we need not ask ourselves; it is enough that it was not his purpose.

But perhaps we shall find the clue to the general tone of his mind in the state of things in Germany, and the general condition of European feeling at the time in which he was brought up.

His mind broke into consciousness at the stormy close of the eighteenth century, when Europe was rocking to her foundation, and all faith in God was dead. The seven thousand who would not bow the knees to the Deity of man were hanging off in fear and trembling, and watching for the doom of the world. In France, old Voltaire worshipped as a god. In Germany, the students at the universities caricaturing the sacrifice of the mass at the doors of the beerhouses, and one riding through the streets of Gottingen upon an ass, to try, as he said, what must have been the feelings of the Saviour (Goethe, *Wahrheit und Dichtung.*) It was a time of which Jean Paul said, "Now strikes the twelfth hour of the night; and the foul birds of night are screaming, and spectres dance; the dead walk abroad, the living dream."

Tieck was born in the Roman Catholic Church; but he was brought up without any religious teaching; and the Church herself in those dark hours possessed but few or none of those outward marks of holiness which could make him feel safe in trusting himself implicitly to her guidance: the poison of infidelity was in her very heart; disgraced by the grossest idolatry, her enemies battering furiously at her from without, and she apparently helpless to resist them. It is not so now: she too has felt the warm breath of spring that has since swept over the face of the earth, and is waking her up to new life and energy; yet, if even now such scenes as those of last summer at Treves can shock the senses of the cultivated world, what must it have been then? She was like a cracked bell that would not ring when it was struck.

In a country, then, where there was no religion to which he could trust,—no philosophy but an infidel one; in despair of external guidance, Tieck was forced to the bold step of trying for himself what all these systems were made of; of going down himself, and searching the foundations on which they rested; what this nature of his really was. He dared stand boldly up before the world, and look it in the face, and ask it what it was. And the still more awful questions he asked of his own heart: What am I? How came I here? What is my business here? It is a fiery trial; and woe to him who fails! Better he had never been born! It is a sphinx he has to answer: if he find not the solution of the riddle, the monster will devour him. And few hearts but will quail, and few cheeks but will blanch, and few heads but will reel, with those bottomless abysses of scepticism yawning round. But it is like the Catholic legend of the purgatory of St. Patrick. Few of those who ventured in ever returned to tell the tale; but those who did were safe for ever. A man knows too well the value of the true, when he has been at such cost in the pursuit of it, to risk the losing of it again. "Abdallah" and "William Lovell," the two first books of any importance which Tieck published, shew him in the centre of the fearful struggle, wrestling with those two first unanswerable questions. And so at last he was content to leave them. To the last question he wrung out an answer from the depths of his own being; he comes now to offer it to us—a true teacher, if a stern one: and we shall do well to listen to his words; for the solemn earnestness which breathes through every line he has written shews how deeply he has read the mystery of life. The tales in the present volume were written in the first period after he emerged into a calmer and clearer light; and to these for the rest of this Preface we shall confine ourselves. We have said enough to account for their peculiar character externally; and the consideration of his later writings had better be left to another opportunity: to speak of them now would be but criticism without an object; before long some of them will be produced before the public, and what is to be said will be said then. Great things have happened in Germany since that time: a literature has sprung up almost without parallel for depth, and richness, and originality; and schools of poetry and philosophy various as those of Athens. Tieck has led one school, Goethe another; and if officious followers attempted to push them into rivalry, each knew his own place too well for such unnatural feud to endure.

The first startling feature, then, in all the characters in these tales is their terrible reality. In all the circumstances of the wild and wonderful, the supernatural working visibly, and interfering in the direction and control for good and evil of the affairs of the world; instead of finding the persons of the same fantastic character, such as we might naturally expect, as harmonising better with the elements in which they work; instead of saints with power of working miracles, or the ideal heroes of the age of chivalry,—we have the very men and women which we ourselves are, and such as we see every day around us. Excepting, perhaps, Goethe, no one knew his own age better than Tieck: he is a modern poet in every sense of the word; and that is why we claim so high a place for him.

The true poet of any time is he who can make that time transparent—who can let his readers in behind the curtian of their own souls and that of the society in which they live, and shew them what they are all doing, hoping, fearing—clear up their cloudy perceptions, and say for them what they would say for themselves if they could. This is exactly what Tieck does. His Emilius's, Egberts, Ludwigs,—what are they all, but the very men of whom every day he walked into the street he saw thousands? No matter what the conditions be under which he pictures them working, his men are real men, not fantastic; and that is all we have any right to require.

Yet I may say something about these marvellous conditions in which they appear; for perhaps even they are not so unreal as they seem.

It is only because we are used to them that this world and the beings that inhabit it do not seem wonderful. There is nothing in the phenomena which surround us abstractedly more reasonable than any other set might be which worked by fixed rules. As a matter of fact we experience one class, but that is all. It is not that one is wonderful and the other simple, as people seem to assume. This world we live in is, indeed, teeming with wonders. The poet has but to hold a magnifying-glass before it, and forthwith a thousand new forms of beauty start out before our eyes; and what before seemed most beautiful has become a monster. There are, indeed, poets who can produce the highest effect without any such magnifying; and the world as mirrored in their minds appears transfigured, its form and proportions continuing all the same. Yet the number of such spirits as have appeared on this planet of ours we may count upon our fingers, and of those who are fit to Even Shakspeare does not at all times disdain read and understand them the ratio is the same. the aid of the supernatural; and the idea of nature, as Tieck offers it, even its wildest and most fantastic form, is far deeper and nearer the truth than is the dull, common-place, lifeless thing which most men seem to regard it as. The question, however, is one which he will best qualify people to answer for themselves.

* * *

Have we heard our prophets? At the end of the last century one said:—

"Yes, another era is already dawning upon earth, when it shall be light, when man shall wake from high and lofty dreams; and these dreams he shall find realised, and that he has lost nothing but sleep.

"The rocks and stones which two veiled figures, Sin and Destiny, like Deucalion and Pyrrha, fling behind them at their true prophet, shall rise and be new men.

"And at the sunset gate of this age stands written, 'Here lies the way to wisdom and to virtue;' as at the west gate of the Chersonese the proud writing, 'Here lies the way to Byzantium.'

"O eternal Providence, thou wilt that it shall be light!"

Whether this prophecy be fulfilled or fulfilling, and whether Germany has yet done any thing to the accomplishment of it, is for time to shew. So much is clear, that not here in England only, but all Europe over, there is a move forward—a cry of hunger and thirst for something deeper and truer! and to this move no living man has more contributed than Ludwig Tieck. He is the last, the only survivor of the noble band of German poets; and Europe has not a man of whom she is more justly proud.

The morning of his life broke in storm and tempest. Like some infant river just starting from its snowy cradle in its native mountains, foaming and dashing down its narrow bed, bounding from rock to rock, and powdering the air with vapor, which catches the sun's rays as it rises, and shivers them into a thousand brilliant hues,—his strong mind broke fiercely and impetuously from the clouds of error, and unbelief, and freezing scepticism, in which it was nurtured; at first, with loud questionings of fate, troubled and dark, yet, with all its fallings, flinging round itself in the wildest profusion rays and fishes of exquisite beauty. It rolls on down from its mountains; it has swept now over every rock and shoal, and flows on calm, serene, and deep, and clear through smiling fields, and woods, and villages, and happy men and women, bearing on its broad bosom all who trust themselves on it for profit or enjoyment, from the tiny pleasure-boat of the young lover to the tall ship sweeping proudly forward, laden with the choicest fruits and produce of every clime. As the heavens draw up the water from the ocean, and, lading their clouds with it, bear it off into the centre of huge continents, and with it start new fountains into life, which again, winding as veins through all lands, and scattering blessings as they go, flow back at last into their parent sea,—so in all ages pure wisdom, entering into lofty spirits, sends them down through their generation, scoring out deep channels on it as they pass: the stream of life and light makes its way again to the source from which it came; but with this mortal life it ceases not to flow: its recipients become the veins of the world, and while the world lasts they endure—as the channels of truth where men drink and live. And one of them is Tieck.

Thomas a Kempis.

Thomas Hamerken (Malleolus) was born in the year 1380, in the small but pleasant village of Kempen, situated in the vale of the Rhine not far from Cologne. Hence his name Thomas von Kempen, or Thomas à Kempis. His parents were of humble birth and lived in moderate circumstances, of which he made no secret, but like Luther, often referred to his low origin with the utmost simplicity and freedom. His father, who was an ordinary mechanic, gave him an example of industry and perseverance; his mother, who was distinguished for the fervor of her piety, early instilled into his susceptible mind the sentiment of a warm and devout love for divine things. Thomas undoubtedly gave signs of good talents very early, else the thought of giving him an education could hardly have been entertained, for, being poor, he was entirely dependent on the benevolence of others. The Brethren of the Life in Common were accustomed to aid precisely this class of boys. Consequently, in his thirteenth year he resorted to Deventer, the place of the most flourishing establishment of the Brethren. The relation of this house to the school of Deventer has been already described. At first Thomas appears not to have been connected with the fraternity; but afterwards, at the suggestion of his brother John, then canon at Windesheim, to have presented himself to Florentius. The latter both won the ardent affection of Thomas and inspired respect for himself. Florentius also supplied him with books, and procured for him a home with a pious matron, somewhat as Luther was provided with one, when he was in similar circumstances, at Eisenach. The advantages of the friendship of Florentius were numerous and great. Thomas himself mentions a circumstance which well illustrates this remark. Boheme, then rector of the school at Deventur, though a rigid master, was a friend of Florentius. As the boy came one day to the rector to pay his tuition fee, and to redeem the book which he had given as security, the rector asked him, who had supplied him with the money? When he was informed that it came from Florentius, he returned it with these words, "Carry it back; on his account the debt shall be cancelled." Thomas took part in the religious devotions of the Brethren, and soon yielded himself up entirely to a manner of life with which he was so much charmed. Not long after, he was formally received into the house of the Brethren, in which, at that time, there were about twenty clerks, three laymen, a steward, a cook and a tailor. His associate and most intimate friend was Arnold van Schoonhoven, a youth of ardent piety, with whom he occupied the same room and bed. The warmth of this young man's religious affections and the cordiality of his acts of devotion, kindled a similar ardor in the susceptible heart of Thomas. "I saw myself," said the latter, in the biography of his friend, "inflamed for devotion by his zeal; and often wished I might have but for a few moments such grace as he seemed constantly to enjoy."

By the side of this youthful example of piety stood the more imposing and authoritative example of Florentius, whom Thomas venerated and loved beyond any other mortal. He was accustomed to carry to his revered master and friend all his mental anxieties, and to receive those directions which allayed his fears and which conducted him to a state of serenity and joy. This tender relation between the genial boy and the mature man extended itself to the minutest matters. Florentius was frequently so indisposed that he could not eat at the common table. In such cases, he took his meals at a small table in another apartment, and Thomas enjoyed the distinction, at such times, to be his company and to wait upon him. "I, though unworthy," says he, in his life of Florentius, "was often invited by him to prepare his table, and brought to him the little which he needed, and attended to his wants with the utmost pleasure." So deep an impression did the character, example, and conversation of Florentius make upon the affectionate youth, that he ever after retained the image in his mind and stamped it distinctly upon all his writings.

In the work entitled, "The Valley of Lilies," à Kempis says, "Examples teach better than words." This was true in his own case. He had a longing heart, which eagerly selected and appropriated whatever was excellent in others, and was intent only on its own highest improvement. Thus he saw the whole fraternity and his friends in the best light, and was benefited by things which might have left but slight traces upon less susceptible and less generous minds. Take the following as a striking example:—

"One day," he remarks, "in the winter season, Henry Brune was sitting by the fire and warming his hands; in the mean time he turned his face to the wall and offered silent prayer. On perceiving this I was deeply affected, and ever afterwards loved him the more."

However insignificant the circumstance might be in itself, and however idealized it may have been in the mind of the young observer, the main point retains all its importance, namely, that his heart was a rich and generous soil into which no good seed could be accidentally cast without springing up.

After Thomas had thus passed seven years at Deventer, Florentius, on a certain festival day, when he perceived that the young man had betrayed much religious emotion, called him aside and addressed him thus:—

"My dear son Thomas, the time has arrived when it is necessary for you to decide on your course of life; you are now at the Pythagorean point where two ways diverge. You see the vexations and the perils of the world, its short-lived joys and its regrets. You know that we must all die and render to God and to Christ an account of our life. Woe to them who cannot do it with a good conscience! What good would it do one, if he should gain the whole world and yet ruin his soul? Attend, then, to your salvation. But, as you have often heard, there are two ways which lead to salvation, the one that of an active, the other that of a contemplative life. The former is pursued by those who worthily serve Christ by good works, the latter, which is more acceptable to God, is followed by those who with Mary sit at the feet of Jesus. Whichever of the two you shall choose, you will pursue it with more safety and benefit in a cloister than in the world which lieth in wickedness. If you should ask, what place I could recommend, I would say that for those who have been educated here, one of the two cloisters of regular canons recently founded by our community, would be the best."

This suggestion decided the future career of Thomas. On the following day he took a letter of recommendation, and resorted to the convent of St. Agnes.

This cloister was situated in the vicinity of Zwoll, on a slight elevation, a healthy and pleasant spot, along which flowed the river Vechte. It was established without great pecuniary resources, and was at this time, weak, and without any kind of distinction. But that circumstance was of no account with Thomas. He was kindly received, and regarded the place as a retreat which the hand of Providence had provided for him. Here he spent all the remainder of his long life, during which he gained a great name in the world, and thus gave distinction to the small cloister to which he belonged.

He was not precipitate in his final decision, but passed five years in his novitiate, and did not take the monastic habit till the sixth year, nor the vow till the year following. But with him the decision, once formed, was irrevocable. As he was priest, his chief employment in the cloister was religious instruction. Besides this, he copied valuable books, and composed numerous works of his own. He was a distinguished copyist, and always manifested delight in beautiful manuscripts. An elegant copy of the Bible in four volumes, a missal and select works of St. Bernard, all executed by his hand, were preserved in the cloister. His own work, the Imitation of Christ, he copied several times.

Of a life thus quietly spent in retirement little can be said that is adapted to enliven biography by way of incident. It passed like a smooth silvery stream, from whose surface was reflected a cloudless sky. Quiet industry, lonely meditation, and secret devotion filled up the successive days of his life. In consequence of his peaceful state of mind, and regular habits, he lived to an advanced age. He died July 1471, at the age of nine-one, or ninety two.

* * * * * *

In his personal appearance he was small of stature, but well proportioned; his countenance was fresh and its expression animated, though his complexion was a little dark; his eyes were piercing and so strong, even in old age, that he never made use of glasses. Under an old likeness of him which Franciscus Tolensis saw, stood these characteristic words: In omnibus requiem quaesivi, sed non inveni, nisi in abditis recessibus et libellulis.

From the foregoing account, it will appear, that only a part of our nature is represented in Thomas à Kempis. That part, however, is an essential one; and the embodiment and exhibition of it, in his works, most perfect. The unity of character which we observe in him is the more complete, as there was nothing in the course of his life to disturb the natural bias of his mind. With the wide world he had little to do. Literature was to him a secondary pursuit, a means simply to a religious end. He was not, strictly speaking, a scholar, nor did he cultivate directly even the art of persuasion. The aim of his whole life was directed to one single object, namely, to attain for himself, and to bring others to attain to the religious end of his being. Every thing else was postponed to this. The love of God and the inward repose resulting from it, and the happiness of uninterrupted communion with him, were constantly before him as the sole object of desire. And that object he reached as few others have done. To thousands he has been not so much a publisher of that heavenly peace as a magnet, drawing them to it.

At this point of our narrative it will be suitable to say a word concerning his writings. A theological system is not to be sought in such a writer as Thomas à Kempis. He was not a speculative thinker. It was not the force of logic, but the simplicity and strength of moral feeling that gave him his perfect unity and consistency of character. His writings, therefore, exhibit no philosophic generalizations, no statement and illustration of broad principles, but an inexhaustible treasure of sententious sayings, an oriental fertility in proverbs, in which the same material of practical wisdom and piety is wrought into an endless variety of forms. In the piety of Thomas we discover two ingredients, the one essential, the other more accidental, namely Christianity and monasticism. The latter would naturally limit the popularity of his writings to a particular age, the former preserves them from oblivion, and gives them the freshness of perpetual youth.—*Bibliotheca Sacra.*

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